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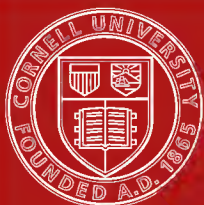
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**THE JEWS AND MASONRY
IN THE
UNITED STATES
BEFORE 1810**

**BY
SAMUEL OPPENHEIM**

Reprint from
**PUBLICATIONS OF THE AMERICAN JEWISH HISTORICAL SOCIETY,
No. 19 (1910)**

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BY SAMUEL OPPENHEIM,
Residence, 811 Dawson St., Bronx, New York City, N. Y.
Formerly at 141 East 111th St., N. Y.**

Prof. Geo. L. Burr
With Compliments of
Samuel Oppenheim

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THE JEWS AND MASONRY IN THE UNITED STATES BEFORE 1810.

BY SAMUEL OPPENHEIM.*

In an article in Moore's *Freemason's Monthly Magazine*, Vol. XV., p. 183 (Boston, April, 1856), the editor, commenting on the religious views of several Jewish ministers, took occasion to make the following remarks in regard to what had been said by the then late M. M. Noah:

We have understood that Dr. Noah was a Mason, but know not how that may have been.¹ With his liberal views there is certainly nothing in Masonry to which he could have taken exception. Many of the most eminent of his Jewish brethren were in his day filling high and honorable places in the fraternity. The Grand Lodges of Massachusetts, Rhode Island, New York, and Louisiana, and perhaps some others, have at different times elevated distinguished brethren of the Jewish faith to the dignity of Grand-mastership. They were gentlemen and Masons of enlarged views and liberal minds; and by the exercise of a tolerant spirit and a courteous bearing towards those who differed from them in matters of conscience endeared themselves to their Christian brethren, and contributed largely to elevate the social position of those to whom they were allied by ties of kindred blood.

In line with the first part of this quotation is the following excerpt from an editorial by Dr. Isaac M. Wise,² in *The Israelite* for August 3, 1855:

Masonry is a Jewish institution whose history, degrees, charges, passwords, and explanations are Jewish from the beginning to

* The author is not a Mason.

¹ M. M. Noah was admitted a member of Independent Royal Arch Lodge, No. 2, in New York, in 1825. See By-Laws and List of Members of that lodge.

² Dr. Wise was a Mason. See *Reminiscences of Isaac M. Wise*, by Rev. Dr. David Philipson, p. 264.

the end, with the exception of only one by-degree and a few words in the obligation.

Dr. Wise, in a further editorial on August 17, 1855, also said:

The beauty and pride of Masonry is its universal character, its tendency to fraternize mankind, and its being free from the elements which have been ever the efficient causes of hatred, persecution, fraud, and rude barbarism.

That the connection of Jews with Masonry in the early history of the United States was of benefit to them, as well as that it was to the advancement of the Order, is probably true, though little has been written on the subject by Jewish historians. An examination of the various publications accessible here, relating to Masonry, reveals the names of Jews who have been often mentioned in works treating of their race, and who have been representative men in their respective States. Their names appear in lists of members of the subordinate and Grand Lodges of many of the original thirteen States. They were, however, always a small minority in the few lodges with which they were connected. Among their fellow members or those with whom they were brought into relation through Masonry were men prominent in the affairs of the nation. Several Jews are known to have been members of the lodge with which Governor Oglethorpe, of Georgia, was connected. In the lodge to which Washington belonged, a Jew, as will be shown, was a member. Jews, also, were members of the lodge to which belonged Edmund Randolph and John Marshall, of Virginia, and DeWitt Clinton, of New York, all of whom were Grand Masters in their respective States. In Rhode Island, Pennsylvania, and South Carolina prominent non-Jewish names are likewise met with as members of lodges to which Jews were admitted. The relationship of the Jews to the Order brought them naturally more directly in contact with their Christian brethren than would otherwise have probably been the case, and the respect and esteem with

which the individual members of the race were regarded no doubt tended to the advantage of their coreligionists as a body. A connection with Masonry may possibly be traced through the letters written to President Washington in 1790 by the Jewish congregations of Newport, New York, Philadelphia, Richmond, and Charleston, as many of the members of those congregations were, like Washington, Masons. In one case, the presiding officer of one of these congregations who, as such, made his well-known address to Washington, also at the same time, in his capacity as Master of a Masonic lodge, made a further address to the President of the United States. Reference to this will be made in treating of Rhode Island.

It is impossible to obtain here, other than through the printed records of the Grand Lodges of the various States and of a few of their subordinate lodges, satisfactory information as to the character of the early membership of those lodges, and even the information so obtainable is somewhat meagre. If arrangements could be made with those connected with the Masonic fraternity in each State for an examination of the lists of members of the various subordinate lodges existing in the early history of Masonry in the United States, many additional Jewish names could no doubt be brought to light, and fuller details obtained for biographical and historical purposes.

Freemasonry is said to have been established as a regular institution in the colonies through duly constituted lodges deriving their authority from the Grand Lodge of England, about the year 1727, although prior to that time it may have been practiced here without regard to warrant or charter. The active work of the Order, as an independent American organization, however, did not really begin until during and after the Revolution, when the Republic had begun to live. According to a writing confirming a tradition, which Masonic historians refuse to accept, as uncorroborated, although accepting

in other cases traditions as binding, Jews may be said to have had the honor of being among the first, if not the first, to work the degrees of Masonry in this country, by bringing these with them on their arrival in Rhode Island in 1658. This subject will be discussed later on.

The results of the limited investigation the writer has been able to make among the printed records to be found at the Grand Lodge library in Masonic Hall in New York, and in the Astor, Lenox, Columbia University, and New York Historical Society libraries, have been incorporated in this paper, which does not pretend to be complete, and are submitted as a slight contribution to the history of the Jews in this country and as a basis for further work. Many of the earlier records have either been lost or destroyed, and there has always been some difficulty, according to the historians of the subject, in getting the officers of the subordinate lodges to search their archives for information. The influence of the Order in the early history of the United States is so well known that the connection of the Jews with it at that time, forming part of the same influence, justifies this contribution, incomplete though it be.

The greatest activity among the Jews in Masonry was displayed in this country during the latter part of the eighteenth century in Rhode Island, Virginia, South Carolina, New York, and Pennsylvania, where they were largely settled. The names of many of the leading members of the Jewish congregations in those States are to be found in lists of members of Masonic lodges. Massachusetts, Maryland, North Carolina, and Georgia also give evidence of their early relation to the fraternity. Mention is made of Jews as Masons in New Hampshire, Connecticut, New Jersey, and Delaware where they had not settled in numbers; while no mention is to be found, so far as ascertainable from the printed records, of Jewish Masons in Maine and Vermont.

MASSACHUSETTS.

The leading figure among the Jews in connection with early Masonry in the United States was Moses Michael Hays, a member of the well-known Hays family, of which a connected account is given in *The Jewish Encyclopedia*, Vol. VI, p. 270.^{2a} His name is sometimes spelled "Hayes" in the early Masonic records. An interesting article on his Masonic activity is to be found in the *New England Freemason* for 1875, written by Sereno D. Nickerson, who also wrote on the same subject in *The New Era* for October, 1902. Nickerson says that Hays was born in Lisbon, Portugal, in 1739, though in various other Masonic accounts, and in documents, Hays is spoken of as a native of London, and even of New York. No attempt will be made here to repeat the details given in the two articles referred to. Hays was prominently identified with the introduction into the United States of what is called in Masonry the "Ancient Accepted Scottish Rite," which now comprises, according to Albert G. Mackey's *Encyclopedia of Freemasonry*, p. 667, 33 degrees, divided into the following sections: Symbolic Lodge, 1st to 3d degrees; Lodge of Perfection, or, as it was called in its early history, Sublime Grand Lodge of Perfection, 4th to 14th degrees; Council of Princes of Jerusalem, 15th and 16th degrees; Chapter of Rose-Croix, 17th and 18th degrees; Council of Kadosh, 19th to 30th degrees; Consistory of Princes of the Royal Secret, 31st and 32d degrees; and Supreme Council, 33d degree. Previous to 1801 the number of degrees was less, but they covered the

^{2a} He was an uncle of Judah Touro, the celebrated Jewish-American philanthropist. See *Publications of the American Jewish Historical Society*, No. 13, p. 95, where Max J. Kohler gives an interesting reference to his life and character. See also *Id.*, No. 12, pp. 104-110, for further mention of him and pp. 108-109 for an extract from *Life of Samuel J. May*, pp. 13, 14, giving a vivid picture of Hays' beautiful home life, and showing the respect and esteem in which he was held in Boston.

various sections named, except the Supreme Council. A degree is the equivalent, in ordinary language, of grade or rank. These names will be occasionally met with in this paper, and are here given as explanatory.

During Hays' life his authority was recognized, but after his death considerable criticism, due apparently to his Jewish origin and to his designation of Jews in whom he had confidence for some of the higher offices, was made in anti-Masonic circles and by some discontented Masons and rival Masonic bodies, with reference to the steps taken by him and those acting under his authority for the furtherance of the interests of the Order. Into the merits of that controversy this is not the proper place to enter. His proceedings are now accepted by the Masonic fraternity as part of their approved history, and title is traced through him and his appointees, for the Scottish Rite in America. Nickerson speaks of him as "the only Hebrew who ever held prominent office in the Grand Lodge of Massachusetts." In recognition of the powers conferred upon him he was elected Grand Master of that Grand Lodge at the annual elections from 1788 to 1792, having become a member of the subordinate Massachusetts Lodge in 1783, in which year he was elected its Master, and re-elected for the two succeeding years.⁵ Paul Revere, the Revolutionary patriot, was Deputy Grand Master under him.⁴ Before becoming Grand Master, Hays had been Junior Grand Warden of the Grand Lodge in 1785. Previous to that time he had been Master of King David's Lodge in Newport from 1780 to 1782.⁵ Prior to 1780 he had been Master of that lodge in

³ *History of Massachusetts Lodge, Boston, 1871.*

⁴ *Mass. Grand Lodge Proc. for 1873, List of Officers.*

⁵ Henry W. Rugg, *History of Freemasonry in Rhode Island*, Providence, 1895, and letter to the writer from Mr. S. Penrose Williams, Grand Secretary of the Rhode Island Grand Lodge. The fact that Hays was Master of King David's Lodge in 1781 and 1782 does not appear in Rugg's book.

New York where it had been originally organized under a warrant issued to him by George Harrison, Provincial Grand Master of New York, February 23, 1769.⁶ His connection with Masonry probably commenced about 1768 when he was appointed Deputy Inspector General of Masonry for North America by Henry Andrew Francken, who had been commissioned by Stephen Morin, of Paris, acting under the authority of Frederick II of Prussia, the Grand Master of Masons of Europe and holding jurisdiction over America. The appointment was made with the view of establishing the Scottish Rite in America, and power was given to Hays to appoint others with like powers. Under this authority he appointed several Deputy Inspectors General of Masonry for various States, of whom mention will be made in treating of those States.⁷ Why such extraordinary powers were granted to Hays, a Jew, is a question remaining to be answered.

Hays is reported as having been in Philadelphia, New York, Newport, and Boston in furtherance of the mission entrusted to him, settling finally in Boston, in 1783, although one writer speaks of him as residing in Boston in 1767. When the Supreme Council of the Scottish Rite for the Southern Jurisdiction was organized in 1801, at Charleston, S. C., as a transformation of the former Rite of Perfection or Ancient Accepted Rite which had been established in Charleston in 1783, through his appointee, Isaac DaCosta, Hays was on its rolls as an honorary member of the Sublime Grand Lodge of Perfection,⁸ and holder of the thirty-second degree. His per-

⁶ Rugg, *supra*, pp. 44, 48.

⁷ A copy of the patent from Francken, dated December 6, 1768, is printed in the *Anti-Masonic Review*, Vol. II, p. 343. In it Hays is described as "of the Jewish Nation, native, inhabitant and merchant of the City of New York." This patent is also printed in publications relating to the Scottish Rite.

⁸ Albert G. Mackey and William R. Singleton, *History of Freemasonry*, New York, 1898, Vol. VII, p. 1846.

sonal activity in connection with the Rite seems to have ceased after he became Grand Master in Massachusetts.

He died in Boston, May 9, 1805, and his remains were taken to Newport and buried in the Jewish cemetery there. An elegiac sonnet on his death was written by Robert Treat Paine, Jr., son of Robert Treat Paine, one of the signers of the Declaration of Independence.⁹

Hays is described in a recent Masonic work published in Massachusetts¹⁰ as follows:

Worshipful Brother Hays was truly "an Israelite in whom there was no guile," a man of broad and liberal culture, astute in business, sociable and friendly with all, of open-hearted and open-handed charity which his well-filled purse allowed him to extend to all who required fraternal aid, whether among Masons or otherwise. Such aid he extended in a truly Masonic spirit and in no intrusive manner.

Nickerson, in *The New Era*, says that Hays' son and all his grandsons and great-grandsons were Masons. Hays left one son and five daughters.¹¹

Hays' son Judah is the only other Jew listed as a member of Massachusetts Lodge, of Boston, before 1810. He was initiated in 1788, and became a member in 1790.¹² He was a resident of Boston in 1805 when his father died. The issue of the *Columbian Centinel* of that city, for May 11, 1805, which contains a tribute on the death of Moses M. Hays, quoted by Nickerson in articles already referred to, includes an item of the election of Judah Hays as a "fireward" in Boston, in place of another official who had resigned.

⁹ Robert Treat Paine, Jr., *Collected Works in Verse and Prose*, Boston, 1812, p. 292. See, too, *Publications of the American Jewish Historical Society*, Nos. 11 and 12.

¹⁰ *Celebration of the 125th Anniversary of Massachusetts Lodge, 1770-1895*, Boston, 1896.

¹¹ *The Jewish Encyclopedia*, Vol. VI, p. 270.

¹² *History of Massachusetts Lodge*, Boston, 1871.

Abraham Jacobs was, according to his certificate, "initiated into the second degree of Masonry" on July 22, 1782, in St. Andrew's Lodge, of Boston.¹⁸ He will be met with later. His original certificate of membership is in the possession of the Grand Lodge of New York, and will be referred to in treating of New York. It reads:

And the Darkness Comprehended it Not.

In the East, a Place of Light where Reigns Silence and Peace.

We, the Master, Wardens and Secretary of St. Andrew's Lodge, held in the Town of Boston and State of Massachusetts, do Certify, that the Bearer hereof, our Worthy Brother Abraham Jacobs has been Regularly Initiated into the Second Degree of Masonry. As such he has been Received by us, and being a True and Faithful Brother is hereby Recommended to the Favor and Protection of all Free and Accepted Masons Wheresoever Dispersed.

In Witness Whereof, We have caused the Seal of our said Lodge to be hereunto affixed this twenty-second day of July, 1782, and of Masonry 5782.

PAUL REVERE, Master.

ROBERT MCELROY, Senior Warden.

N. WILLIS, Junior Warden.

BEN COOLIDGE, Secretary.

(Seal)

We have caused the Bearer to affix his name on the opposite column.

ABRAHAM JACOBS.

RHODE ISLAND.

In Rhode Island, the name of Mordecai Campanall, one of the first Jews at Newport, is connected by tradition and a document with Masonry.

Mr. J. L. Gould, of Connecticut, in his Manual entitled *Guide to the Chapter*, published in 1868, made this statement:

The earliest account of the introduction of Masonry into the United States is the history of a lodge organized in Rhode Island,

¹⁸ Robert Folger, *The Ancient and Accepted Scottish Rite*, 2d edition, New York, 1881, Document No. 15, first page.

A. D. 1658, or 59 years before the revival in England and 75 years before the establishment of the first lodge in Massachusetts.

In its support Gould quoted the following passage from Rev. Edward Peterson's *History of Rhode Island* (New York, 1853, p. 101) :

In the Spring of 1658, Mordecai Campannall, Moses Peckekoe [Pacheco], Levi, and others, in all fifteen families, arrived at Newport from Holland. They brought with them the three first degrees of Masonry, and worked them in the house of Campannall; and continued to do so, they and their successors, to the year 1742.

Dr. Peterson gave Mr. N. H. Gould, of Newport, as his authority.

The Grand Lodge of Massachusetts, wishing in 1870 to obtain further information in regard to this assertion, wrote, through its Grand Master, to Mr. Nathan H. Gould, 33d degree, who had been Master of St. John's Lodge of Newport in 1857, and was a member of the Grand Lodge of Rhode Island, for the evidence upon which Dr. Peterson's statement was based. There was received a long reply, which is printed in the *Proceedings of the Grand Lodge of Massachusetts*, for 1870 (p. 358). In this reply Gould, writing from Newport, stated that inquiry on the subject had been made of him at various times by Masons and by Israelites, and that he had shown his data to Dr. Peterson who had studied them out with him, and that he had also spoken about the matter in an address before St. John's Lodge, of Newport, when he was its Master.¹⁴ He added that there were well-authenticated traditions among some of the Masons who had devoted not a little time and energy in collecting and preserving them, supporting Dr. Peterson's statement. He then recounted the finding, in 1839, when he was not yet a Mason, of certain papers in an old chest among the effects of a deceased relative of his, who

¹⁴This address is not in print, and a statement of its contents cannot be obtained.

was a great-great-grand-daughter of John Wanton, Governor of the Colony of Rhode Island from 1734 to 1740; and among them a memorandum, called by him a "document of a dual nature," relating to the early Israelites and referring to Masonry.

This memorandum, or "document," he wrote, was in a somewhat tender state and much worn when found and could not be photographed, and in 1870 was, for reasons given by him, not accessible for inspection by the inquiring Masons. As far as it could be deciphered, he added, it read as follows:

Ths ye [day and month obliterated] 165 [6 or 8, not certain which, as the place was stained and broken; the first three figures were plain] Wee mett att y House off Mordecai Campunall and affter Synagog Wee gave Abm Moses the degrees of Maconrie.

Gould, in his reply, continued:

Thus we find, at one and the same time, confirmation of the traditions that those early Israelites opened a synagogue in the house of Campannall, and continued to worship there as long as they and their descendants resided in that town. They were part of a colony of Israelites from Holland who, as such, were induced to go out to what has since been known as the Spanish coast of South America, probably Brazil, and collect precious stones, were driven out and scattered to the islands. A portion, with their Rabbi, Isaac Abboab, having, after wanderings, found their way to Jamaica (with which island and this town [Newport], at that early day, there was a regular trade), and they hearing from one of the captains of the packets that in the North there was an island healthy and beautiful, where full and perfect toleration, or liberty of conscience was allowed, where the "Mohomedan and the Jew" could worship according to the dictates of their own consciences, a church without a bishop and a State without a king, they made further inquiries; and being satisfied it was to them like the dry land to Noah's dove—a place where they could rest—hither, with their Rabbi, came, viz., Mordecai Campannall, Moses Packeakoe [Pacheco], Levi, Moses, and others, in all about fifteen (15) families, and continued to reside here for many years; and the names of some of the families are not yet extinct in this State; such as the Moses, James, Benjamins, etc. The

site of the house formerly occupied by Campannall was pointed out to me, when a child, by an aged relative to whom it was pointed out when she was a child, and what is a little remarkable, that when the second emigration of Israelites came here about 1750 to 1760, a family of them purchased and occupied a house standing on the same spot, and continued to do so until about 1820.

Gould in 1839, when the document was found, was not over twenty-one years old.^{14a}

Though not disputing the genuineness of the document, the historian of the Massachusetts Grand Lodge, as well as the historian of the Rhode Island Grand Lodge to whom Gould's letter was submitted for opinion, insisted that it did not prove the existence of a Masonic lodge in Newport, or that there was legal Masonic authority for the work done there, or that any one ever was legally made a Mason in Newport between "1658 and 1742," though the degrees might have been given to Abraham Moses, as stated in the memorandum. The first lodge established in Rhode Island, it was claimed, was one in Newport in 1749, under the authority of Thomas Oxnard, and was known as St. John's Lodge, of Newport.

It was also claimed that as the document was not signed or corroborated and its author unknown, it cannot be regarded as an authority.

It is also asserted by an eminent Masonic writer that "in the seventeenth century the craft was most unlikely to have been thus patronized by Israelites, seeing it was Christian in character."¹⁵

Another Masonic writer¹⁶ remarks that three degrees of Masonry were not recognized at the time the document appears to be dated, and therefore inferentially argues that the statement of Peterson that the Jews brought with them the first three degrees of Masonry proves the document unworthy of credit.

The arguments with regard to the document have always been against it, the subject being usually dismissed with a curt or contemptuous notice. No one seems thus far to have attempted to

^{14a} See *The Wanton Family, R. I. Hist. Tracts*, No. 3, p. 115.

¹⁵ William James Hughan, *Origin of the English Rite of Freemasonry*, London, 1884, p. 12.

¹⁶ J. Ross Robertson, *History of Freemasonry in Canada*, Toronto, 1900, Vol. I, p. 138.

consider the arguments in its favor from a Masonic or other point of view. No facts have ever been presented to impeach the story of the discovery or the genuineness of the document.

It will be seen that the document itself does not mention three degrees, but uses only the word "degrees." Peterson's reference to three was no doubt due to his belief that in the use of the word "degrees" the writer of the document meant the first three degrees which since 1721 have been generally recognized. Apparently he was unacquainted with the history and theories regarding degrees before that time. Modern Masonic writers, with the meagre data of the period before 1717, known as the prehistoric period, find no records to show references to three degrees prior to 1721. They agree, however, that there were three classes of Masons, namely, Masters, Fellows, and Apprentices, and say that one form of initiation was common to all, but that there was no such thing as a series of degrees as that term is now Masonically understood.¹⁷ All this does not militate against the reference to degrees in the Gould document which does not say that the degrees were numbered, or that Abraham Moses was given the first, second, and third degrees. The use of the word "degrees" may have had reference to what was then regarded as the steps taken by the candidate before becoming a full Mason, which steps may have been termed degrees, without dividing them into numbers, and the three grades of initiation may have been conferred at one meeting and been termed degrees by the writer of the memorandum. The conclusion of some Masonic writers that three degrees did not exist is merely presumptive, and is based on the absence of data on that point and many others, and upon an examination of the few remaining old records which make no mention of numbered degrees. Some of the older writers, such as Anderson and Payne, speak of "degrees," and in an addendum to Mackey's *Encyclopedia of Freemasonry*, Charles T. McClenachan shows, in "Degrees, when were Three Created?" by citations from the older writers, that more than one degree was known before 1721, and even as early as the late sixteenth century in Scotland. The want of data on the subject may therefore be a point in favor of the statement in the document. Even though there were not then three degrees, the term degrees no

¹⁷ Mackey and Singleton, *History of Freemasonry, supra*, Vol. III, p. 869.

doubt had in 1658 another signification than as now Masonically understood.

Whether the institution was Christian in character in the middle of the seventeenth century, or unlikely then, under any circumstances or conditions, to have been patronized by Israelites, is a subject properly discussible in a Masonic publication by experts on both sides of the question, and its consideration cannot be entered into here, under the limitations prescribed for this paper. The question being an open one does not militate against the document. See Supplemental Note, p. 94

It is admitted by Masonic writers that lodges existed in America before the revival of the Order there and in Europe, and Mackey, Rugg, and others refer to the tradition regarding one of these in Rhode Island.^{17a} No claim is made here that the lodge indicated in the Gould document was one directly constituted by a central authority, but it is urged that it was as regular as any of those existing here before the revival. The document, considered as a writing of the seventeenth century and before the revival, therefore contains the first mention of the Order in what is now the United States, antedating, as it does, any other known reference.

An important element in considering the value of the document, in connection with other elements here considered, is proof of the existence, at the time, of such a person as Mordecai Campanall named in it.

Campanall's name appears as one of the grantees in a deed of the Jewish cemetery at Newport, dated in February, 1677-1678. That deed contains a provision indicating that Campanall, with other Jews, was in Newport some time before that date, and that he and they had at one time before 1678 departed as a body. It speaks of them all leaving the island "again." It is just possible that after their settlement there about 1657 or 1658 they were compelled to leave because of the operation of the English Navigation Act of 1660, which prohibited foreigners or allens, not made denizens, from trading in the colonies, or of the operation of the prior Navigation Act.

^{17a} See Mackey and Singleton, *supra*, Vol. V, pp. 1226-1241, 1411; Rugg, *supra*, pp. 21, 25, 44; Robertson, *supra*, Vol. I, pp. 135-140; Robert F. Gould, *History of Freemasonry*, Yourston & Co., edition 1905, Vol. IV, p. 424; Leonard Stillson, in "Masonic Fraternity," column 6, in *Encyclopedia Americana*, Vol. X, unpagged.

The cemetery deed is important to us as establishing the existence of Campanall in Newport, and its authenticity cannot be doubted, though a recent writer has questioned it and intimated that Gould fabricated it. Absolute proof, however, regarding it exists. Ross, in 1838, when Gould was not yet 21, and Peterson, in 1853, both mention it in their accounts of Newport, and a copy made from a copy certified in 1767 is on record in Newport. The whereabouts of the original deed itself is unknown. The volume of land evidences of Newport in which the original was recorded is lost, but the certified copy made by William Coddington, Town Clerk of Newport, in 1767, is in existence. It was recorded in 1872. It was recently found in possession of Gould's son Stephen, of San Antonio, Texas, and by the latter presented, at the writer's suggestion, to the American Jewish Historical Society, which now owns it. A comparison of the writing with a specimen of the known handwriting of Coddington, now also with the Society, and with records in Newport, leaves no doubt of its genuineness as a certified copy made in 1767, and proves the recording of the original in 1678 in the book and page mentioned in the certified copy and by Ross and Peterson. In this way the fact that Campanall and other Jews were in Newport in 1677-1678, when the deed is dated, is established, and from one of its provisions, as remarked, is also established the fact that they were there some time before, presumably at the time mentioned by Gould.

Writers on Newport, like Ross and Peterson, deriving their data from families long resident in that town, whose ancestors were in the colony from almost its foundation, and in position to give them correct information regarding the date of the first arrival of the Jews there, fix the date as 1657 or 1658. The general trend of knowledge on the subject of the early settlement of the Jews in the United States goes to confirm that date, though contemporary record proof is lacking aside from the document quoted by Gould and the information derived from the cemetery deed just referred to, and also the data in Gould's possession, upon which he based his statements regarding the early arrivals. This lack of contemporary proof arises from the loss of many of the records of Newport and the colony prior to 1700.

Campanall's existence is also proved by another record made in 1685. This is a Newport court record detailing the proceedings in a suit against him and other Jews questioning their right to

trade in the colony in view of the Navigation Act of 1660. The suit was decided in their favor. A certified copy of that record has been filed with the American Jewish Historical Society. It is referred to, with mention of Campanall's name, in an address by the late Thomas Durfee, a Chief Justice of the Supreme Court of Rhode Island, entitled "Gleanings from the Judicial History of Rhode Island."¹⁸ This record appears in Book A, p. 73, in the office of the Clerk of the Superior Court of Rhode Island, at Newport.

As Campanall is not known to have lived beyond the seventeenth century, the reference to his house, indicating he was alive when the meeting was held, as the house would not have been called his if he were dead, is a strong evidence that the document was written in the seventeenth century, and therefore, as such a writing, establishes the truth of its statements regarding Masonry.

That there was at one time a Campanall house is evidenced by the reference in Gould's narrative to its site, and may also be inferred from Campanall's residence in Newport, indicated by the cemetery deed and court record just mentioned.

Abraham Moses, mentioned in the document, was in all probability an ancestor of the Moses family living in Newport in the eighteenth century. The extant records do not disclose his name. There was, however, a Samuel Moses in Newport in 1760,¹⁹ and an Isaac Moses in 1774;²⁰ also a Samuel Moses in 1810,²¹ and the last of the family, Samuel Moses, died in 1881.²² The existence of the Moses family in Newport, as mentioned by Gould, thus confirmed, tends to corroborate the existence of the Abraham Moses mentioned in the document.

The period of composition of the document may be practically determined, independently of the date given in it, from the style of its orthography. In the doubling and raising of letters, in the unusual forms "Maconrie" and "off" for "of," and even in the apparently inconsistent variation in the manner of spelling "off" and "ye" in a single writing, the orthography is peculiarly of the

¹⁸ *R. I. Hist. Tracts*, No. 18, pp. 123, 134.

¹⁹ See Book E, p. 154, in office of Clerk of Superior Court of Rhode Island, at Newport.

²⁰ Book F, *ibid.*

²¹ Probate Book at Newport, No. 4, p. 734.

²² *Ibid.*, No. 34, p. 412.

seventeenth century and not of a later period and is thus confirmatory of genuineness.

Its language and style of composition indicate a Jewish hand as the author.

Proof that the document was written before 1700 suffices to give weight to the statements in it even if its authorship be not established. We may, however, relatively determine the probable author, and thereby also definitely prove the existence of the document as a writing of the seventeenth century, through the following considerations. That author, it is submitted, was Moses Pacheco, one of the grantees named in the Jewish cemetery deed, and mentioned by Gould as among the first Jewish arrivals in Newport. A reason for believing him so to be, in addition to its Jewish character, is to be found in the following indication that the document came through him to Gould:

Gould stated in his Grand Lodge letter that the document had come to him from a relative who was a descendant of John Wanton, Governor of Rhode Island from 1734 to 1740. A connection between Wanton, Pacheco and the document is shown as follows. From an official record we learn that administration on the estate of Moses Pacheco was granted in 1688 to Caleb Carr, whose son's widow was related to Wanton. A copy of this record has been filed with the American Jewish Historical Society. It is certified by the Clerk of the Superior Court of Rhode Island, at Newport, as being a transcript from Book A, p. 97, in his office. It proves the existence of such a person as Moses Pacheco, mentioned by Gould, in addition to the mention of him in the cemetery deed. A further mention of him appears in the will of Governor Caleb Carr, of Rhode Island, a copy of which is given in the *Rhode Island Historical Magazine*, Vol. III, p. 226. There the name is erroneously printed as Moses Pachech.

Comparing the genealogical records²² of the Wanton and Carr and Gould families, we find that Governor John Wanton's brother Michael married the widow of Caleb Carr's son William, who had died after his father's death, and who no doubt had possession of all the papers belonging to or in the custody of his father, including those of Pacheco, of whose estate his father was administrator. Wanton, said Gould in his letter to the Massachusetts

²² The Wanton Family, *R. I. Hist. Tracts*, No. 13; Austin's *Gen. Dict. of R. I.*, under Carr and Wanton; and Edson I. Carr, *The Carr Family Records*, Rockton, Ill., 1894.

Grand Master, was a highly respected merchant of Newport to whom many valuables were entrusted for safekeeping. Pacheco was also a merchant of that town. It is fair to conclude that thus, through the relationship indicated with Caleb Carr, Pacheco's administrator in 1688, the papers of Pacheco finally came into Wanton's possession and that the Masonic document was among them, and thus came to be handed down to Gould who was of the Wanton family. Found, as the document was, among the old papers of the family adds to our reasons for accepting it as a writing of the seventeenth century, and as such alone the conclusions flowing from its statements regarding Masonry must be accepted whether the document was signed or not.

Mr. N. H. Gould is also given as the authority for the following statement, quoted in Judge Charles P. Daly's *Settlement of the Jews in North America* (p. 78) :

Among the earliest lodges of Freemasons were the following Israelites: Isaac Isaacs, money-broker; Solomon Aaron Myers, Joseph Jacobs, Abraham Mendez, Eleazar Eleazar, Moses Isaacs, and Isaac Eleazar.

These names are given in Judge Daly's work as names of seventeenth century Jews. This is evidently a misinterpretation of Gould's communication. "Earliest lodges" refers to the earliest of the regularly constituted lodges after the revival of Freemasonry—St. John's Lodge of Newport, organized in 1749. These names and others are found in a list of 113 "members of St. John's Lodge of Newport previous to the 24th of June, 1791," appearing in a reprint of the *Proceedings of the Grand Lodge of Rhode Island, 1791-1820*.

The Jewish names mentioned in that list are as follows:

Moses Seixas, Master; Moses M. Hays, Jacob Isaacs, Isaac Isaacs, Moses Isaacs, Eleazar Elizer, Isaac Elizer, David Lopez, Sen., Ab. P. Mendez, David Lopez, Jr., Joseph Jacobs, Isaac Judah, and Barrak Hays. The name Solomon A. Myers seems to have been omitted from this list, though he was known to be a Mason before 1791.

On inquiry of Mr. Ara Hildreth, the venerable secretary of St. John's Lodge, of Newport, regarding early Jewish mem-

bers of that lodge, and the dates of their admission, the following reply was received:

I find that Christian Myers joined St. John's Lodge in 1755; Moses Isaacs, Isaac Isaacs, 1760; David Lopez, 1762; Jacob Isaacs, 1763; Moses Lopez, 1763; Isaac Elizer, 1765; Eleazer Elizer, Isaac Elizer, Moses M. Hays, Isaac Isaacs, David Lopez, Jr., Solo. A. Myers, Abraham P. Mendez, Moses Seixas, Jacob Jacobs, 1790; Barrak Hays, 1791. All who joined in 1790 came from King David's Lodge, and I think they remained members of St. John's Lodge until their death.

The name Christian Myers given by Hildreth is probably that of a converted Jew, being spelled in the reprint just mentioned Mayers. It was no doubt given because of the appearance of the name Solo. A. Myers. He also gives Jacob Jacobs, and does not give Joseph Jacobs, whose name appears in the reprint. A Jacob Jacobs married a sister of Moses M. Hays.²⁴ He is probably the Mason referred to by Hildreth.

In the reprint a Joseph Jacobs is also mentioned as a member of St. John's Lodge, of Providence, before 1791. He is probably identical with the Joseph Jacobs of the lodge at Newport.

From the same volume of reprinted lodge proceedings, it appears that Sheftall Sheftall, in 1793, and Abraham Massias, in 1800, became members of St. John's Lodge of Newport.

Sheftall Sheftall was the son of Mordecai Sheftall and was born in Savannah in 1762. At the early age of 15 he was assistant to his father who was Commissary General to the Georgia troops during the Revolution.²⁵

Abraham Massias may be identical with A. A. Massias mentioned by Rev. H. S. Morais²⁶ as serving in the War of 1812,

²⁴ *The Jewish Encyclopedia*, Vol. VI, p. 270.

²⁵ *Publications of the American Jewish Historical Society*, No. 17, pp. 174 and 94; cf. Isaac Markens, *The Hebrews in America*, pp. 49 and 50.

²⁶ *The Jews of Philadelphia*, Philadelphia, 1894, p. 459.

and also by Rev. B. A. Elzas. The last gives the epitaph on his tombstone in Charleston where he died June 28, 1848, aged 76 years.²⁷ The epitaph reads: "Receiving his brevet for twenty years' service in the field, he was subsequently appointed Paymaster of the Army of the United States, discharging his duties with distinguished integrity and uprightness." Massias was also a member of the Beth Elohim Congregation of Charleston in 1804.²⁸

Isaac Elizer, mentioned by Hildreth as admitted as a Mason in 1765, is no doubt the same whose naturalization was refused by the Superior Court of Rhode Island in 1762, on the ground that he was a Jew.²⁹

The Isaac Elizer, mentioned by Hildreth as admitted in 1790, in King David's Lodge, if not the same as the Mason admitted in 1765, was perhaps his son or nephew. He and Eleazer Elizer, admitted in 1790, seem to have gone to Charleston, as they are mentioned as members of the Beth Elohim Congregation there in 1800.³⁰ Eleazer Elizer there became connected with the Masonic fraternity.

Of Moses Isaacs, mentioned by Hildreth as a Mason in 1760, it is said that he had the honor of entertaining George Washington as a guest at his house in Newport. The date is not given. Isaacs served in the Revolutionary War.³¹

King David's Lodge, spoken of by Mr. Hildreth above, was a lodge originally organized in New York in 1769 by Moses M. Hays, as Master, and removed by him to Newport in 1780

²⁷ *The Old Jewish Cemeteries of Charleston, S. C.*, 1901.

²⁸ B. A. Elzas, *History of the Beth Elohim Congregation of Charleston*.

²⁹ *Publications of the American Jewish Historical Society*, No. 6, p. 71.

³⁰ Elzas, *supra*.

³¹ Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 49, and H. S. Morais, *The Jews of Philadelphia*, pp. 241 and 458.

when it was established there with Hays as Master, Moses Seixas as Senior Warden, David Lopez as Junior Warden, and Solo. A. Myers as Deacon.²² Shortly after its establishment in Newport, General Washington was expected in that city. The lodge then considered the question of addressing him as a Mason, and Hays, Seixas and others were appointed a committee to draft the proposed address. At a meeting of the lodge, held at the request of the Master, February 14, 1781, the committee presented their report to the effect that, for reasons stated by them, they thought it inexpedient for the lodge then to make the address. It seems that Washington had not at that time been Master of his lodge. The report was received, and the address ordered to be laid aside at that time.²³ When Washington again visited Newport in 1790, King David's Lodge, of which Moses Seixas was then Master, presented him with the following address, which, on the evening of August 17, 1790, Seixas and two others, as a committee, had been appointed to prepare (Hayden, *supra*, pp. 130-132) :

ADDRESS

Of the MASTER, WARDENS and BRETHERN of KING DAVID'S LODGE,
to GEORGE WASHINGTON, PRESIDENT of the UNITED STATES of
AMERICA.

Sir.

WE, the Master, Wardens and Brethren of King David's Lodge, in Newport, Rhode Island, joyfully embrace this opportunity, to greet you as a Brother, and to hail you welcome to Rhode Island.

We exult in the thought, that as Masonry has always been patronized by the wise, the good, and the great, so hath it stood, and ever will stand, as its fixtures are on the immutable pillars of faith, hope and charity.

With unspeakable pleasure, we gratulate you as filling the Presidential Chair, with the applause of a numerous and en-

²² Henry W. Rugg, *History of Freemasonry in R. I.*, pp. 44, 49.

²³ Sidney Hayden, *Washington and His Masonic Compeers*, New York, 1866, p. 77; Joseph Ritner, *Vindication of George Washington*, Boston, 1841, p. 41. \

lightened people; whilst at the same time, we felicitate ourselves in the honour done the brotherhood, by your many exemplary virtues, and emanations of goodness proceeding from a heart worthy of possessing the ancient mysteries of our craft, being persuaded that the wisdom and grace, with which Heaven has endowed you, will eventually square all your thoughts, words and actions by the eternal laws of honour, equity and truth; so as to promote the advancement of all good works, your own happiness, and that of mankind. Permit us then, illustrious Brother, cordially to salute you, with three times three, and to add our fervent supplications, that the Sovereign Architect of the Universe may always encompass you with his holy protection.

MOSES SEIXAS, Master }
HENRY SHERBURNE } Committee.

By Order,

WILLIAM LITTLEFIELD, Secretary.

Newport, August 17, 1790.

This address, though dated August 17, was not delivered until the next morning.*

Washington responded as follows:

To the MASTER, WARDENS and BRETHERN of KING DAVID'S LODGE
in NEWPORT, RHODE ISLAND.

GENTLEMEN:

I RECEIVE the welcome which you give me to Rhode Island with pleasure: and I acknowledge my obligations for the flattering expressions of regard contained in your Address with grateful sincerity. Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the Society, and to be considered by them as a deserving Brother. My best wishes, Gentlemen, are offered for your individual happiness.

G. WASHINGTON.

The authenticity of this correspondence, which was questioned during the anti-Masonic excitement but as to which

* The *Columbian Centinel*, of August 25, 1790, speaking of Washington's visit to Newport, says he was addressed by the Town, Clergy and Society of Freemasons, on Wednesday morning, August 18, 1790.

there is now no doubt, was affirmed by Hayden (*supra*), who speaks of it as "the earliest Presidential Masonic correspondence that exists on record."⁸⁵

There was no Grand Lodge in Rhode Island when the letter to Washington was written. That was formed only in 1791. King David's Lodge and a Providence lodge were the only working lodges in the State when Washington visited Newport, the former being more active.

An account of the activity of Moses Seixas in Masonry is to be found in Rugg's *History*. From this it appears, as already stated, that Seixas became connected with King David's Lodge of Newport, on its establishment in that city by Moses M. Hays, June 7, 1780. At that time Hays conferred on him the degrees of the Scottish Rite. The lodge flourished for some ten years, when it was determined to close it, and at its close to revive the St. John's Lodge of Newport, which had declined during the Revolution and many of the members of which had joined King David's Lodge when organized. Seixas was one of the committee appointed to revive the St. John's Lodge when King David's should cease to exist. In the revival 130 members of King David's and 11 members of St. John's Lodge participated. The merger took place October 19, 1790, the merged lodge being known thenceforth as St. John's Lodge, No. 1, of Newport. Moses Seixas was elected its first Master, and held that office until his death

⁸⁵ This correspondence, as well as that of the Hebrew Congregation of Newport, with Washington, had at the same time, is printed in full in the *Providence Gazette and Country Journal*, September 18, 1790, a copy of which is at the Lenox Library, and also in the volume entitled *A Collection of the Speeches of the President of the United States to both Houses of Congress at the Opening of every Session, with their Answers. Also the Addresses to the President with his Answers, from the time of his Election: With an Appendix*, printed at Boston, July, 1796, by Manning & Loring, for Solomon Cotton, Jun.

in 1809. His position in King David's Lodge after 1780, when he was Senior Warden, is not stated by Dr. Rugg, but a letter to the writer in 1905 from Mr. S. Penrose Williams, Grand Secretary of the Grand Lodge of Rhode Island, is authority for the statement that Seixas was Master of King David's Lodge from 1783, and thereafter by successive elections until the lodge was merged with the old St. John's Lodge in 1790. Previous to 1783, says Mr. Williams, Moses M. Hays was Master.

Seixas as Master of King David's Lodge, in December, 1787, wrote a long letter to the Grand Lodge of Virginia, in answer to an inquiry as to the standing of Masonry in Rhode Island. This letter, says Rugg,* was undoubtedly composed by Seixas who, he adds, was a respectable merchant in Newport, and whose residence on Washington Square was later the property of Commodore O. H. Perry.

Seixas was elected Master of the Grand Lodge of Rhode Island in 1791, and held that office until 1800 when he became Deputy Grand Master of the Grand Lodge. This position he held until 1802 when he became Grand Master of the Grand Lodge. He held the office of Grand Master for seven consecutive years, his successor being elected June 26, 1809. He was exalted to the Royal Arch Degree in 1793, being then Deputy Inspector General of Masonry for Rhode Island, appointed by Hays. The Royal Arch has been termed, remarked Rugg, "the root, heart and marrow of Masonry." When the Grand Royal Arch Chapter of Rhode Island was established in 1799, Seixas was elected its first Grand High Priest, and served in that capacity until the election of 1804.

As Grand Master he conducted, in 1803, the dedication ceremonies of the Masonic Hall of St. John's Lodge, No. 1, in Newport, and also signed the charters of the following lodges: St. Alban's, No. 6, in Bristol, in 1802; Friendship,

* *History of Freemasonry in R. I.*, p. 44.

No. 7, Chepachet, in 1805; Mount Moriah, No. 8, Smithfield, in 1805; Harmony Lodge, No. 9, Pawtuxet, in 1808, and Union Lodge, No. 10, Pawtucket, in 1809.

Seixas was widely and favorably known among Masons, and his Masonic skill was evinced in many ways and on frequent occasions. He was foremost among those who established the Grand Lodge of Rhode Island, being at that time Worshipful Master of St. John's Lodge in Newport, and the Chairman of a committee representing that lodge, which committee, acting in conjunction with a similar committee appointed by St. John's Lodge, Providence, formulated a plan for constituting the Grand Lodge of Rhode Island. Because of his representative capacity, and his ability, he was called upon to preside at the constituting of Grand Lodge, 1791, and as installing officer he inducted Christopher Champlin into his office as Grand Master of Masonry, and the other designated officers into their respective places. . . . In 1802 he was elected Grand Master, continuing to hold office, by annual re-elections, until 1809. His administration of Grand Lodge affairs during this long term of seven years was very much to his credit. It was at this period, and somewhat by his efforts, that Masonry made rapid progress in Rhode Island, and became more systematized in the expression of its principles and purposes. Seixas was active and proficient in all departments of Freemasonry as recognized at his time, and had been advanced to foremost place in the Scottish Rite. His greatest interest, however, was centered in the Blue Lodge. . . . For the last fourteen years of his life Seixas held the position of Cashier in the Bank of Rhode Island, Christopher Champlin being the President of the same institution.⁸⁷

Seixas died in New York, at the house of his son-in-law, Naphtali Phillips, November 29, 1809, aged 66, while on a visit to that city.

His body was laid to rest in the Jewish cemetery at Newport, and the burial place marked by a monument which states the fact of his connection with the Masonic fraternity, and of his having held the office of its Grand Master.

⁸⁷ Rugg, *supra*, p. 276.

The inscription on his monument is as follows:

MATSEBETH
MONUMENT OF
MOSES SEIXAS

Died 4th Chislev 5570
Being November 29, 1809,
aged 66.

He was Grand Master of the
Grand Lodge of the Masonic
Order of this State and Cashier of
the Bank of Rhode Island from its
Commencement to his Death.³⁸

MAINE, NEW HAMPSHIRE, AND VERMONT.

Maine and Vermont Masonic lodge proceedings, accessible to the writer, show no reference to Jews before 1810.

In New Hampshire, Abraham Isaacs is noted³⁹ as present at a Grand Lodge meeting in 1798. In 1799 he was appointed as one of the Grand Stewards, and also acted in that year as Junior Grand Deacon. In 1801 he is noted as member of Washington Lodge, No. 13, of Portsmouth, and in 1803 again as Grand Steward. His name appears as one of the signers on November 15, 1799, of a petition to the General Court of the State of New Hampshire, by St. John's Lodge, F. & A. M., for leave to become incorporated.⁴⁰

No other printed reference to Jews is found for this State.

³⁸ See Rugg, *supra*, p. 94. See also *The Jewish Encyclopedia*, Vol. XII, title *Seixas*, for a photo-engraving of this inscription.

³⁹ *Reprint of Proceedings of Grand Lodge of N. H.*, 1789-1841.

⁴⁰ Leon Hühner, *Publications of the American Jewish Historical Society*, No. 11, p. 98, makes mention of this petition, and gives other facts in regard to Isaacs. His authority spells the name Isaac.

CONNECTICUT.

In Connecticut, Solomon Pinto is met with as a Mason in New Haven, in 1762. From December of that year to December, 1764, he was Junior Warden of Hiram Lodge, No. 1, organized in 1750, and was probably a member some time before becoming Junior Warden. In 1770 he is noted as Secretary.⁴¹

He served during the Revolution as an officer from Connecticut.⁴²

Ralph Isaacs was also a member of the same lodge, of which he was elected Secretary in December, 1762, and Master in 1770.⁴³

Benjamin Isaacs is mentioned⁴⁴ as the first Master of St. John's Lodge of Norwalk, constituted May 23, 1765.

David Marks, as Senior Warden of Aurora Lodge, No. 35, of Harwinton, is noted as present at a Grand Lodge meeting in 1799, and later is noted as Junior Warden of his lodge.⁴⁵ His name is suggested as possibly Jewish.

Fontaine Raphael, who may have been a Jew, was admitted a member of St. John's Lodge, of Hartford, on August 26, 1789.⁴⁶

⁴¹ *Centennial Celebration of Hiram Lodge, No. 1*, at New Haven, Sept. 5, 1850. Address by Benjamin Huntoon, and Historical Sketch by François Turner.

⁴² Leon Hühner, "The Jews of New England," *Publications of the American Jewish Historical Society*, No. 11, pp. 93-95.

⁴³ *Centennial Celebration of Hiram Lodge, No. 1*, *supra*, and see *infra*, p. 111, article by Leon Hühner, "Jews in Connection with the Colleges of the Thirteen Original States Prior to 1800."

⁴⁴ E. C. Storer, *Records of Freemasonry in the State of Connecticut*, New Haven, 1859, p. 54.

⁴⁵ Storer, *supra*, pp. 18, 123.

⁴⁶ *Constitution and By-laws of the Grand Lodge of Connecticut and By-laws of St. John's Lodge, No. 4, of Hartford*, published at Hartford, 1861.

NEW YORK.

Jonas Phillips was a Mason in New York City in 1760. This date is the earliest we have as to Jewish Masons in New York. His certificate as printed " is dated 1760, but does not give the month or the name of the lodge. It was undoubtedly Trinity Lodge, No. 4, said to be a military lodge, judging from the copy of the certificate dated in the same year to Aaron Hart, the form of which is similar and contains the names of the same certifying officers. Jonas Phillips' name also appears in a list of "Masons belonging to lodges in New York State who fought on the side of liberty and independence in the War of the Revolution." " The entry is as follows:

Jonas Phillips, Lodge No. 4, Registry of New York. Enlisted October 31, 1778, in Capt. John Linton's Company, Col. William Bradford's Regiment of Philadelphia Militia. Subsequently mustered into the service of the United States. Died in Philadelphia, Pa., January 28, 1803, aged 67 years. Buried in New York City. Grandfather of M. W. Isaac Phillips, of New York. Data furnished by Bro. N. Taylor Phillips, of Albion Lodge, No. 26, his great-grandson.

Aaron Hart, in 1760, was a member of Trinity Lodge, No. 4. He joined in that year General Amherst's army of invasion into Canada as an officer and then settled there, at Three Rivers, where he and his children became prominent. A sketch of his life appears in the *Dictionary of National Biography*.

A certificate dated June 10, 1760, showing his membership in the lodge is in the possession of Gerald E. Hart, of New York, a descendant, who, at the writer's suggestion, supplied a photograph of it to the American Jewish Historical Society. It is dated within a few years of the oldest extant Masonic

" A copy of his certificate of membership is printed in *Publications of the American Jewish Historical Society*, No. 2, p. 53. Facts about him are given there and in *The Jewish Encyclopedia*, Vol. X, p. 4.

" *Procs. of the Grand Lodge of N. Y.*, for 1900, p. 308.

certificate in this country. It is in handwriting on a broad sheet of parchment, now somewhat faded with age, but its terms can still be deciphered. Whether it is the original certificate making him a member of the lodge, or a dimit on his joining Amherst's army for Canada, is not certain. It reads as follows:

And the Darkness Comprehended it not.

In the East, a Place Full of Light, where Reigns Silence & Peace.

We the Master & Wardens, of the Worshipfull Trinity Lodge No. 4 of the Registry of New York, Adorn'd with all our Honours, & Assembled in Due Form, Do Hereby Declare, Certify & Attest, unto all Men Enlightened & Spread on Face of The Earth, That The Bearer Hereof, Aaron Hart, hath been Received an Entered Apprentice, & Fellow Craft, and after Tryall & Due Proof have Given him The Sublime Degree of a Master Mason, and he Lawfully and Safely may, Without any Demur, be Accepted of & Received into any Society to Whome these Presents may Come. Given under our Hands, & the Seal of our Lodge, in City of New York, in North America, this Tenth day of June, in the Year of our Lord 1760, & in Year of Masonry 5760.

JOHN MARSHALL, Master.

JOHN THOMPSON, Senr. Wardn.

GEORGE HARRIS, Junr. Wardn.

ABEM. SKINNER, Secr'y.

(Seal of Lodge)

AARON HART

Moses M. Hays, as noted under Massachusetts, received a warrant for the organization of King David's Lodge in New York. A copy of that warrant, dated February 23, 1769, signed by George Harrison, Provincial Grand Master of New York, is entered in the minute book of King David's Lodge, No. 1, of Newport, now in the archives of St. John's Lodge, No. 1, of Newport, where it was seen by the writer. It appoints Moses M. Hays Master and Myer Myers and Isaac Moses Senior and Junior Wardens. It is probable that under

this warrant and the patent already referred to from Henry Andrew Francken which Hays received in 1768 as Deputy Inspector General in New York, where he then resided, many additional Jewish Masons were made, but their names are not ascertainable as the minutes for King David's Lodge of New York cannot be found. We know, however, that Simon Nathan and Benjamin Seixas, who like Isaac Moses, were prominent New Yorkers, were Masons in Philadelphia in 1781, whither they and Myers and Moses, just named, and other Jews had removed on the British occupancy of New York during the Revolution. These four are noted as among the members of the Philadelphia Congregation Mikve Israel in 1782.* They subsequently returned to New York.

The printed records do not give as much information as one would expect to find about the activity of the Jews in Masonry in New York previous to 1810.

In several publications lists of members of some of the early lodges in New York City appear, from which names of Jewish members before 1810 have been selected, with dates of admission to membership. Some of these may possibly be non-Jewish, although, judging from names alone, appearing to be of the race. In some cases dates are given after 1810, but these indicate a membership prior to that year. Names of officers are also found in the early New York City directories.

Union Lodge, No. 1: Isaac Gecion. The name is suggestive of Gerson or Gershom. It appears as the 65th in a long list of members between 1765 and 1805. The date of admission is not given.⁵⁰

* Dr. A. S. W. Rosenbach, *Historical Sketch of the Congregation Mikve Israel*, Philadelphia, 1909, p. 11.

⁵⁰ Charles T. McClenachan, *History of Freemasonry in New York*, N. Y., 1894, Vol. I, p. 175.

St. John's Lodge, No. 1: Isaac Heymes, 1794, Junior Warden, and H. Hays, 1795, Junior Warden.⁵¹

In later years the record shows Jonas Bush Master of Ceremonies in 1814, and Senior Warden in 1816.⁵² In 1822 he was Grand Scribe of the Grand Chapter, R. A. M. (See Hardcastle's *Annual Masonic Calendar* for 1823.) He was probably a Mason before 1810, and may have been a relative of Solomon Bush, to be named under Pennsylvania. He served in the American Revolution.⁵³

St. Andrew's Lodge, No. 3, known as No. 1 in 1791. A Mr. Levy was Secretary in 1791; J. H. Levy, Steward, in 1795; Isaac H. Levy, Treasurer, in 1796. These names are probably all of the same person.⁵⁴ The New York Directory of 1790 to 1792 gives the name Isaac H. Levy, occupation, merchant.

Holland Lodge, No. 8; Prince of Orange Lodge, No. 16, and Holland Lodge, No. 16. These lodges have the same membership:

J. L. Aarons, 1804; Alexander Brochez, 1793; Abraham Delaparra, 1806; Isaac Gomez, Jr., 1802; J. S. Gomperts, 1802; Henry Haymen, 1806; J. B. Jacobs, 1802; Simon Lupardo, 1803; Moses Monsanto, 1808; Joshua Moses, 1809; Seixas Nathan, 1807; Rufino Cavello Pereira, 1805; Isaac B. Seixas, 1808, and Joseph Sterlitz, 1791.⁵⁵ Seixas Nathan was Junior Deacon in 1808 and Secretary in 1809.⁵⁶

⁵¹ *Proceedings on the Occasion of the Centennial Celebration of St. John's Lodge, No. 1*, December 7, 1857, N. Y., 1869. The records from 1757 to 1792 are imperfect.

⁵² *N. Y. City Directory*, 1814 and 1816.

⁵³ Wolf, *supra*, p. 46, and Morais, *supra*, p. 458.

⁵⁴ *N. Y. City Directory* for 1791, 1795, 1796.

⁵⁵ Joseph N. Balestier, *Historical Sketches of Holland Lodge, No. 8, N. Y.*, 2d ed., 1878; *By-laws of Prince of Orange Lodge, No. 16*; *By-laws of Holland Lodge, No. 16*.

⁵⁶ *N. Y. City Directory*, 1807, 1808, 1809.

Phenix Lodge, No. 11: Asher Hart, Secretary, 1795; M. Myers, Junior Warden, 1797, and Senior Warden, 1798 and 1799, of Mark Lodge annexed to Phenix Lodge, No. 11; A. Myers, Senior Warden, 1797; ⁸⁷ Barnebas S. Judah, Secretary, 1796. ⁸⁸ B. S. Judah is noted in the Grand Lodge *Proceedings* for September, 1796, as having been suspended for 12 months, the reason not being stated. ⁸⁹

Washington Lodge: Mordecai Myers, Junior Warden, 1800, Senior Warden, 1801, Master, 1802, 1804, 1805; Hyman Abrams, Junior Warden, 1801; ⁹⁰ Joseph Jacobs, Tiler, 1801, 1804, 1805; Naphtali Judah, Treasurer, 1800, Junior Warden, 1802, Senior Warden, 1803; Aaron Judah, Treasurer, 1802; Joel Hart, Master of Ceremonies, 1808. ⁹¹ John Moss, in 1805, was also a member of this lodge. ⁹²

Clinton Lodge, No. 453: Sampson Simson, initiated 1807, Senior Master of Ceremonies, 1808, Senior Warden, 1809, Master, 1810. Joseph Jacobs, Tiler, from 1810 to 1831. ⁹³ In 1812, Solomon I. Isaacs was Steward. ⁹⁴

L'Unité Américane: Joseph Furtado, Treasurer, 1799. ⁹⁵

⁸⁷ *N. Y. City Directory* for 1797 gives the firm of Abraham & Mordecai Myers, brokers, 404 Pearl St.

⁸⁸ *N. Y. City Directory*, 1795-1799.

⁸⁹ *Procs. of Gr. L. of N. Y.*, reprint, Vol. I, p. 189.

⁹⁰ *N. Y. City Directory*, 1800 to 1805. In the Directory for 1801 the name of Abrams is spelled Hyman Abrahams, tobacconist, 24 Water Street.

⁹¹ *Id.*, for 1800 to 1805, and 1808.

⁹² See *Publications of the American Jewish Historical Society*, No. 2, p. 173; No. 10, p. 127. Morals, in *The Jews of Philadelphia*, p. 407, says that he served at one time, about 70 years ago, as a member of City Councils in Philadelphia.

⁹³ *History of Clinton Lodge, No. 453*, from 1806 to 1898.

⁹⁴ *N. Y. City Directory*, 1813.

⁹⁵ *N. Y. City Directory*, 1799. The Furtado family is mentioned in *Publications of the American Jewish Historical Society*, No. 5, pp. 111, 113, 114, 115.

Warren Lodge: Moses Judah, Senior Deacon, 1800; Junior Warden, 1803; Senior Deacon, 1804.⁶⁶

Albion Lodge: Joseph Jacobs, Tiler, 1804, 1805, 1807.

Erin Lodge: Joseph Jacobs, Tiler, 1808.⁶⁷

Ancient Chapter, No. 1, Royal Arch Masons, known in 1804 as the Old Grand Chapter, R. A. M.: Nathan Eisenhart, 1804; Abraham Delaparré, 1808;⁶⁸ Jacob Frank, member in 1806 and Scribe in 1807.⁶⁹

Independent Royal Arch Lodge, No. 2: Henry David, 1795; Isaac Isaacs, 1797; Dufty Jacobs, 1784; Elisha Jacobs, 1785; Jonas Lyon, 1804; M. Myer, 1784; Levi Nathan, 1809; John Pollock, 1792; David Rayner (?), 1810; Stephen Wise (?), 1798; John J. Zeitman (?), 1784;⁷⁰ Henry Hays, Treasurer, 1797; David Henry, Tiler, 1799; Seixas Nathan, Deacon, 1808; Levi Nathan, Junior Deacon, 1810, Senior Deacon, 1811, Treasurer, 1812, Master, 1815; and Joseph Jacobs, Tiler, 1808, 1810, 1811.⁷¹

Phenix Royal Arch Lodge, No. 3: Joseph Jacobs, Tiler, 1808.⁷²

Jerusalem Chapter, No. 8, Royal Arch Masons: Isaac Gedalia, 1799; Gompert S. Gomperts, 1808; Joel Hart, 1807, Secretary, 1808, High Priest, 1812, Scribe, 1815; William Hays, 1799; Naphtali Judah, 1800; Moses Monsanto, 1808; Seixas Nathan, 1808; Moses L. M. Pexota [Peixotto], 1808.⁷³

⁶⁶ *N. Y. City Directory*, 1800, 1803, 1804.

⁶⁷ *N. Y. City Directory*, 1804, 1805, 1807, 1808.

⁶⁸ *History and By-laws of Ancient Chapter, No. 1, R. A. M., of the State of New York, N. Y.*, 1874, p. 34, etc.

⁶⁹ *N. Y. City Directory*, 1806 and 1807.

⁷⁰ *By-laws of Independent Royal Arch Lodge, No. 2.*

⁷¹ *N. Y. City Directory*, 1797, 1799, 1808, 1810, 1811; *Procs. of N. Y. Gr. L.*, 1902, p. 93.

⁷² *N. Y. City Directory*, 1808.

⁷³ *Centennial History of Jerusalem Chapter, No. 8, Royal Arch Masons, 1799-1899.*

Washington Chapter of Royal Arch Masons, No. 8: Joel Hart, D. S., 1808.

Washington Chapter, No. 2: Sol. Simson, 1st G. M., 1811.⁷⁴ This Simpson was no doubt a Mason before 1810.^{74a}

A "Society for the Promotion of Masonic Knowledge" also existed in 1796, with Asher Hart as President and Bernard S. Judah as Secretary.⁷⁵

In 1795, Hyman Isaac Long, a physician, is noted as presenting a petition as a distressed brother from the Island of Jamaica, and the standing committee on charity was ordered to give him such assistance as its members thought proper.⁷⁶ Long was also the object of a charitable appropriation by the Virginia Grand Lodge, in 1795. He will be again referred to as a Deputy Inspector General of Masonry in South Carolina.

Mordecai M. Noah, referred to at the beginning of this paper, was no doubt a member of the Order before 1810, as he was then already prominent politically. He was a grand-

⁷⁴ *N. Y. City Directory*, 1808, 1811.

^{74a} He was elected one of the trustees of the Congregation Shearith Israel in 1784. See *Publications of the American Jewish Historical Society*, No. 6, p. 130.

⁷⁵ *N. Y. City Directory*, 1796. Bernard S. Judah, Barnebas S. Judah, and B. S. Judah, already mentioned, are probably identical with Barnueb S. Judah, who was a member of the Philadelphia Congregation Mikve Israel in 1782. Morais, *supra*, p. 15. The New York City Directory for 1794 gives a Barney Judah as a surgeon, and for 1796 Bernard S. Judah as a druggist. Bernard S. Judah is also noted in a New York newspaper as having married at Three Rivers, Canada, in 1797, Miss Catherine Hart, daughter of Aaron Hart, merchant, of Three Rivers. Greenleaf's *N. Y. Journal and Patriotic Register* for September 20, 1797. William Hays and Henry Hays, above mentioned, are probably of the Hays family, as a William Henry Hays was the son of Jacob Hays, the High Constable. See *Publications of the American Jewish Historical Society*, No. 2, p. 71.

⁷⁶ *Procs. Gr. L. of N. Y.*, Feb. 25, 1795, reprint, Vol. I.

son of Jonas Phillips, the Mason of 1760. In later years his relation to the fraternity was strikingly displayed in connection with his well-known project for the founding of a Jewish "City of Refuge" at Niagara Falls, 1825. Various Masonic Lodges, Master Masons, Royal Arch Masons and Knights Templars, with their officers and Masonic jewels and paraphernalia, attended at the dedication ceremonies."

Abraham Jacobs, who is described as a native of New York," and who, as will appear, was active in Masonry in Georgia in 1801 and 1802, is the same who has been already noted as a Mason in Massachusetts in 1782. He came in for some animadversion from Masonic writers for "peddling" the higher degrees. He is said, in an unidentified note against his name in a list of officers in one of the records, to have been expelled from the Scottish Rite in 1810 for un-Masonic conduct, though the proof of the charge against him does not appear." He seems to have remained a Mason, however, as he was one of the charter members of York Lodge, No. 197,

" See *Publications of the American Jewish Historical Society*, No. 8, pp. 104-105; and Morais, *The Jews of Philadelphia, supra*, pp. 396-400.

" Robert Folger, *The Ancient and Accepted Scottish Rite*, 2d ed., N. Y., 1881. Copyright, 1862, Document 15, Register of Abraham Jacobs.

" See *Procs. of the Supreme Council, A. & A. S. R., Nor. Jur.*, reprint, 1781-1862, p. 6. See also Folger, *supra*, containing many deprecatory references to the relation of the Jews to the Rite. It is not regarded as an authority, so far as its opinions are concerned. The documents in it are valuable, however, for reference. Folger designates as Jews men known to be Christians. He was scored for his work by Albert Pike, in various publications, and his inaccuracy is shown by Pike in his *Historical Inquiry*, written in 1872, but published as a separate pamphlet in 1885, and quoted with approval by Masonic writers. Pike gives an account of a number of Jews connected with the Rite. See also E. T. Carson, in R. F. Gould's *History of Freemasonry*, 1st Am. ed., Vol. IV, p. 654.

in 1824, and was connected with that lodge until his death in 1834.⁸⁰

Jacobs, as an answer to the attacks of his enemies, prepared a record of his proceedings in the Lodge of Perfection which he established in New York and Georgia, with copies of documents showing his authority to act. This record he called his "Register."⁸¹ He confided it, fearing death, to Joseph Jacobs, who is said to have been his son.⁸² A copy of his certificate of membership in St. Andrew's Lodge of Boston appears in this book. The original certificate is in the possession of the Grand Lodge of New York, and is copied in its publication giving an account of its collections of Masonic Antiquities, 1905, under No. 19, Collection of Charters.⁸³ It is signed by Paul Revere as Master. In a note, Jacobs is there referred to, as receiving his Master's degree at Charleston, as made a Knight of the Sun in Jamaica in 1790, and later as receiving the thirty-second degree of the Scottish Rite at Charleston.

Jacobs' "Register" gives these facts about Jewish Masons in New York:

Joseph Jacobs, described as an old Royal Arch Mason, received, in the Sublime Grand Lodge of Perfection, various degrees between 1804 and 1806, in which latter year he received the degree of Knight of the Sun. He was also Grand Tiler in that lodge, and was Grand Tiler of the Grand Lodge in 1805. He has already been referred to as Tiler in Clinton Lodge from 1810 to 1831. In 1809, 1810, and 1811 he is also noted as Grand Pursuivant at a Grand Lodge meeting,⁸⁴ and is mentioned⁸⁵ as having held that office for many years.

⁸⁰ *History of York Lodge, No. 197, F. & A. M., List of Members.*

⁸¹ Document No. 15, in Folger, *supra*.

⁸² *Id.*, and Folger, *supra*.

⁸³ For a copy see p. 9, *supra*.

⁸⁴ *Procs. of the Grand Lodge of N. Y., for 1809, 1810, and 1811.*

⁸⁵ *Id.*, for 1903, p. 179; also John Stewart, *History of Albion Lodge, No. 26.*

He seems to have been Tiler in various lodges, probably because of his large acquaintanceship.

Sampson Simson, Joel Hart, Mordecai Myers, and Isaac Moses, Jr., late of Charleston, received various degrees between 1807 and 1808, up to that of Prince of Jerusalem, and in October of the latter year Mordecai Myers and Sampson Simson received the degree of Knight of the Sun.

Moses Levi Maduro Peixotto is also noted in the record as K. H. and Prince of the Royal Secret in 1808.

Peixotto, Simson, and Abraham Jacobs, at a meeting in November, 1808, after Jacobs' proceedings had been examined and confirmed, were appointed a committee to correspond with the Supreme Councils of Sublime Lodges in other States, and wrote a letter to John Mitchell, the head of the Supreme Council in South Carolina, giving him a list of the members composing the Council of Princes of Jerusalem in New York. From this list, it appears that in 1808 Mordecai Myers was Grand Master in the Council of Princes of Jerusalem; Joel Hart, Grand Orator and Keeper of the Seals; Abraham Jacobs, K. S., K. H., and P. R. S.; Joseph Jacobs, Grand Tiler, and Isaac Moses, Jr., Knight. Peixotto received about this time the degree of Select of Twenty-Seven, then the 20th degree.

A Supreme Council for the Northern Jurisdiction was formed in New York, in 1813, on the lines of the Supreme Council for the Southern Jurisdiction formed in Charleston, S. C., in 1801. Emanuel DeLaMotta, of Charleston, had come to New York as special Deputy-Representative of the Charleston Council, and was instrumental in forming the New York Council, becoming its head. In 1814, DeLaMotta became engaged in a controversy with the founders of a rival Masonic body, claimed to have been organized without due authority, and in the course of it felt called upon to refer to his Judaism as the cause of some of the attacks upon him. In his Rejoin-

der⁸⁵ he showed that the fact that he was a Jew did not militate against his holding high office in the Order.⁸⁶

Sampson Simson also was an officer of the Supreme Council for the Northern Jurisdiction in 1813, being Inspector Lieutenant, or Lieutenant Grand Commander.⁸⁷ He was then 33 years old. He represented Clinton Lodge at Grand Lodge meetings, and in 1812 and 1813 was Grand Treasurer of the Grand Lodge of New York.⁸⁸ Simson was the founder of Mount Sinai Hospital. An account of him is given by the late Myer S. Isaacs.⁸⁹ He studied law with Aaron Burr and is said to have been the first Jewish lawyer in New York, being admitted to the bar in 1802.⁹⁰

Moses Levi Maduro Peixotto was also an officer of the same Supreme Council, being Captain of the Life Guard. He was then 49 years old. His birth place is given as at Curaçoa, and the date of his death, July 17, 1828.⁹¹

Joel Hart was Deputy Grand High Priest of the Grand

⁸⁵ Document No. 19, Folger, *supra*, p. 160.

⁸⁶ On this point *The Israelite* of May 24, 1872, in an editorial, reprinted in *Official Bulletin of the Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction, for 1889*, p. 625, claims that in the Rite under the Southern Jurisdiction the rituals are modified so that a Jew can, without sacrifice of conscience, take some of the higher degrees which he cannot take in the Northern Jurisdiction with substantially the same degrees.

⁸⁷ *Procs. of the Supreme Council, A. & A. S. R., Nor. Juris.*, reprint, 1781-1862. Tableau of the Northern Council.

⁸⁸ *Procs. of the Grand Lodge of N. Y.*, for 1812 and 1813, reprint, Vol. I, p. 498, etc.

⁸⁹ *Publications of the American Jewish Historical Society*, No. 10, p. 109.

⁹⁰ *Id.*, and see Lewis Abraham, "The Jewish American as a Politician," *Am. Jews' Annual for 1888*, p. 113.

⁹¹ *Procs. of the Supreme Council, supra.* He became prominent in the organization after DeLaMotta's retirement. He was minister of the Congregation Shearith Israel, of New York.

Chapter, Royal Arch Masons, in 1815 and 1816.²³ He was a physician, and one of the charter members of the New York County Medical Society. He was U. S. Consul at Leith, Scotland, from 1817 to 1832. An account of him is given by Gustavus N. Hart.²⁴

Mordecai Myers was Deputy Grand High Priest of the Royal Arch Grand Chapter from 1831 to 1833, and Grand High Priest in 1834.²⁵ Previously he had been Deputy Grand Master of the Grand Lodge from 1829 to 1834. In 1830 he had received the nomination of Grand Master, but had declined the office.²⁶

Myers was a soldier in the War of 1812, with the rank of Captain, and was wounded at the battle of Chrysler's Field. He was a member of Assembly for New York City from 1831-1834, and was Mayor of Schenectady in 1851 and 1854. He died January 20, 1871, aged 95 years.²⁷ In 1804 he seems to have been at Charleston.²⁸

Isaac Gomez, Jr., of Holland Lodge, No. 8, in 1802,²⁹ was a member of the well-known Gomez family of New York.

Isaac B. Seixas, mentioned as of Holland Lodge, No. 8, was, in 1828, minister of the Shearith Israel Congregation.³⁰

²³ *Procs. of the Grand Chapter, R. A. M., for 1815 and 1816.*

²⁴ *Publications of the American Jewish Historical Society, No. 4, pp. 217-218.*

²⁵ *Procs. of the Grand Chapter, R. A. M., 1831 to 1834.*

²⁶ *Procs. Gr. L. of N. Y., for 1830.* See *infra*, p. 99, paper by Albert M. Friedenberg, "A List of Jews Who Were Grand Masters in Various States in this Country."

²⁷ Markens, *The Hebrews in America*, pp. 127, 128; McClenahan's *History of Freemasonry in New York*, Vol. III, p. 395; Lossing's *Field Book of the War of 1812*; and *Civil List of the State of New York*, 1887.

²⁸ B. A. Elzas, *History of the Beth Elohim Congregation*, p. 4.

²⁹ *Publications of the American Jewish Historical Society, No. 11, p. 139 et seq.*

³⁰ *Id.*, No. 6, pp. 133, 135.

He is noted in the Virginia Grand Lodge proceedings as attending in 1808 and 1810 as a visitor.

Seixas Nathan, of the same lodge, was the son of Simon Nathan, a Mason in Philadelphia.⁹⁹

Joshua Moses, also of the same lodge, was a prominent New York merchant engaged in the China trade. He died in 1837.¹⁰⁰

Abraham Delaparre, also of that lodge and of Ancient Chapter, No. 1, was probably related to DelaPera or delaParra, of Surinam.¹⁰¹

Moses Monsanto, of Jerusalem Chapter, No. 8, in 1808, was probably of the family of D. N. Monsanto, president of the Jewish Congregation in Surinam in 1785,¹⁰² and of M. R. Monsanto and Rodrigues Monsanto who appear in 1804 and 1805 to have been "contributors" towards the expenses of the Congregation Beth Elohim of Charleston.¹⁰³

Gompert S. Gomperts, of the same Chapter, appears to have been a candidate in 1829 for the position of "Chazan," in the Philadelphia Congregation Mikve Israel.¹⁰⁴

Isaac Isaacs, of Independent Royal Arch Lodge, No. 2, in 1797, may be identical with Isaac Isaacs of St. John's Lodge, of Newport, in 1790.

NEW JERSEY.

In New Jersey, Samuel Hays, in 1796, represented St. John's Lodge, of Philadelphia, at a Grand Lodge meeting.¹⁰⁵

⁹⁹ An account of him appears in *The Jewish Encyclopedia*, Vol. IX, p. 178. He was born in 1785 and died in 1852.

¹⁰⁰ Markens, *The Hebrews in America*, p. 128.

¹⁰¹ *Publications of the American Jewish Historical Society*, No. 9, pp. 131, 134, 137, 142.

¹⁰² *Id.*, No. 4, p. 6.

¹⁰³ B. A. Elzas, *History of the Congregation Beth Elohim*, p. 4.

¹⁰⁴ Morais, *The Jews of Philadelphia*, p. 46.

¹⁰⁵ Joseph H. Hough, *Origin of Freemasonry and the entire Proceedings of the Grand Lodge of New Jersey from its Organization*

Jacob Benjamin was Grand Secretary of the Grand Lodge from 1796 to 1806.¹⁰⁶ He was a merchant in Trenton in 1778, and may have been a Jew though not a strictly observing one. He advertised sales every Saturday.¹⁰⁷

PENNSYLVANIA.

In Pennsylvania Jewish Masons were quite active, particularly in the Scottish Rite.

In that State we have the full record of the early proceedings of the Sublime Lodge of Perfection in Philadelphia, which marks the beginning of the Scottish Rite there. It was first printed in Hyneman's *Mirror and Keystone*, at Philadelphia, in 1854, Vol. III, pp. 139, 196, 205, 212, 221. It was reprinted in 1878 as the first part of a small volume entitled *By Laws of the Ancient and Accepted Scottish Rite, Orient of Philadelphia*. The title page of the proceedings reads: "Minute Book for the Lodge of Grand Elect, Perfect and Sublime Masons, in the City of Philadelphia, 25th June, 1781." The minutes, however, run to 1789.

This lodge played a most important part in the early history of Masonry in America, and is referred to in all accounts of the Scottish Rite there. Its Jewish membership and control are particularly noted.

A list of members of the Sublime Lodge of Perfection in Philadelphia in 1781, prefacing the minutes of that lodge, as printed in the volume above referred to, shows 56 names, among which the following Jewish ones occur:

Solomon Bush, Isaac Da Costa, Simon Nathan, Samuel Myers, Barnard M. Spitzer, Benjamin Seixas, Moses Cohen, Myer M. Cohen, Benjamin Nones, Isaiah Bush, Solomon Etting, Lazarus Levy, and Isaac Franks. In addition the minutes show in the same year Joseph M. Myers, and in 1782 Solomon M. Cohen, and in 1784 Solomon M. Myers

in 1786, Trenton, N. J., 1870. Hays is mentioned as a member of the Philadelphia Mikve Israel Congregation in 1782. Dr. S. Morais speaks of him as being still connected with it in 1813, Publications of the American Jewish Historical Society, No. 2, p. 157.

¹⁰⁶ Hough, *supra*.

¹⁰⁷ *N. J. Archives*, Second Series, Vol. II, p. 602.

and Michael Gratz. Etting and Levy, however, are first noted in the minutes in 1785 and Franks in 1786.

All of these except Levy were members of the Mikve Israel Congregation of Philadelphia at its organization in 1782.¹⁰⁸

The record shows the following details relating to Jews:

Solomon Bush, who was the Deputy Inspector General of Masonry for Pennsylvania, having been appointed by Moses M. Hays (who had also appointed the other inspectors below named) under the authority vested in him, as already stated, ordered a chapter to be held on the 25th of June, 1781. On that day a meeting of the Sublime Lodge of Perfection was held in Philadelphia, at which, among others, are noted as present the following Jewish members:

Solomon Bush, Deputy Grand Inspector General for Pennsylvania, in the chair.

Isaac Da Costa, Grand Warden, Grand Inspector General for the West Indies and North America.

Simon Nathan, Deputy Grand Inspector General for North Carolina.

Samuel Myers, Deputy Grand Inspector for the Leeward Islands.

Barnard M. Spitzer, Deputy Grand Inspector for Georgia.

Benjamin Seixas, Prince of Jerusalem.

Moses Cohen, Knight of the Sun.

Myer M. Cohen, Knight of the Sun.

Joseph M. Myers is noted as Grand Secretary *pro tem.*, Inspector for Maryland.

At the next meeting held October 23, 1782, the same Jewish members were present except Samuel Myers. Isaac

¹⁰⁸ Morais, *The Jews of Philadelphia*, pp. 15-16, and Dr. A. S. W. Rosenbach, *Historical Sketch of the Congregation Mikve Israel of Philadelphia*, 1909, p. 11. Rosenbach does not give Etting and Levy in his list of members.

Da Costa was in the chair and Solomon Bush was Grand Warden Inspector. Benjamin Seixas was appointed Treasurer. Motions relating to organization were made by Joseph M. Myers, Myer M. Cohen, Seixas, and Nathan.

At the next meetings, held October 30 and 31, 1782, Bush appears as Chairman, Da Costa as Grand Warden, Seixas as Treasurer. As members Simon Nathan, Joseph M. Myers, B. M. Spitzer, and Solomon M. Cohen are noted.

No further meeting appears to have been held before October 23, 1784. Between October 23, 1784, and October 6, 1785, Benjamin Nones and Isaiah Bush received various degrees in the Lodge of Perfection of the Scottish Rite from the 4th to the 14th. Solomon Bush, at these different meetings, delivered lectures on the duties connected with these degrees. At one of these meetings, November 11, 1784, Simon Nathan presented a petition on behalf of Michael Gratz, described as an Ancient Master Mason, praying to be admitted in the Sublime Degree of Masonry, which, being seconded by Benjamin Nones, was approved of.

At the meetings of May 4 and 11, 1785, Myer M. Cohen presented at cost 21 plates or representations in his possession for the benefit of the lodge. He stated that he was about to leave the city.

On May 19, 1785, the lodge met at Benjamin Nones' house in Market Street by special order. Moses Cohen acted as Sublime Grand Secretary *pro tem*.

On June 24, 1785, Benjamin Nones was elected Steward, but declined in favor of Moses Cohen, who was elected to that office. At that meeting he presented to the lodge a copper-plate for the embellishment of certificates of membership. In August he was elected Master of Ceremonies, and on December 25, 1785, and also in 1786 was elected Steward.

On July 6, 1785, Moses Cohen presented 2000 bricks to be applied to the use of the lodge room in Black Horse Alley, which had been rented of Joseph Morris.

On July 13, 1785, Solomon Etting, an Ancient Master Mason, was passed to the chair, and thereafter received the degrees of Secret Master and Perfect Master, and on October 5, 1785, that of Intimate Secretary.

Lazarus Levy, between September 25 and October 5, 1785, received the degrees of Secret Master and Perfect Master.

Isaac Franks, on December 5, 1786, received the degree of Secret Master, and on February 21, 1788, was elected Steward. He resigned that office April 2, 1788. On October 1, 1788, he appears as Junior Warden.

Solomon M. Myers appears as a member in 1784 and again on April 7, 1788, when he submitted a request, which was granted, to be discontinued as such.

Solomon Bush, on November 2, 1785, was appointed one of a committee of four to prepare a letter to the Grand Council at Berlin and Paris, of which the King of Prussia was the head, informing them of the establishment of the Sublime Lodge in Philadelphia, and of the names of the several members who composed the same and their several degrees.¹⁰⁹

¹⁰⁹ The form was submitted to the meeting held December 7, 1785. This letter was first published in 1854 in *The Mirror and Keystone*, Vol. III, p. 212, and has since been frequently reprinted. It was signed by Solomon Bush. It is also given in the *By Laws of the A. & A. S. R.*, *supra*, p. 51, and a facsimile of the document with Bush's signature appears in William Homan's *The Scottish Rite*, p. 172, published in New York in 1905. It was addressed to the "Most Sublime and Powerful Sovereign! Illustrious Chief of the Grand Council of Masons! . . . Frederick, the Third!" Bush described himself in the letter as follows: "I, Solomon Bush, Grand Elect, Perfect and Sublime (Knight of the East and Prince of Jerusalem, Sovereign Knight of the Sun and of the Black and White Eagle, Prince of the Royal Secret, and Deputy Inspector General, and Grand Master over all Lodges, Chapters, and Grand Councils of the Superior Degrees of Masonry in North America, within the State of Pennsylvania), by letters patent from the Sovereign Council of Grand Princes," etc. The letter

Solomon Bush, at the elections in 1787 and 1788, was elected Grand Master of the Sublime Lodge of Perfection. On April 2, 1788, he is reported as much indisposed. On November 5, 1788, he informed the lodge that he was shortly about to leave for Europe. He then retired as Grand Master, and an address of thanks was ordered to be prepared on November 7, 1788, and presented to him. No Jews are noted as present at that meeting except Bush, and none thereafter are recorded in the minute book which ends February 21, 1789.

Bush is noted as connected with the Sublime Lodge in 1796. His name then appears as Deputy Grand Secretary.¹¹⁰

Abraham Forst, of Philadelphia, was Deputy Inspector General for Virginia in 1781. A copy of his patent, issued by Moses M. Hays, as Deputy Grand Inspector General over the two Hemispheres, attested by S. Bush as Deputy Grand Secretary, dated April 4, 1781, is given in a recent work with a facsimile endorsement of authenticity June 25, 1781, showing the signatures of Solomon Bush, Isaac Da Costa, Samuel Myers, Simon Nathan, and Bd. Mos. Spitzer as Deputy Grand Inspectors General. Forst is therein described as a merchant of Philadelphia, late of London. The document is said to be the most ancient of the kind known, and is in the library of the Grand Lodge of Pennsylvania.¹¹¹ He still held that office in 1788, when he went to Charleston to assist in the establishment of a Council of Princes of Jerusalem.¹¹² He is noted as being in Kingston, Jamaica, in 1790, on Masonic business.¹¹³ He was the son-in-law of Rev. Jacob R. Cohen, minister of

asked for Masonic intercourse, direction, and advice. The answer, if any, is not of record.

¹¹⁰ Stephens' *Directory of Philadelphia*, 1796.

¹¹¹ Norris S. Barratt and Julius F. Sachse, *Freemasonry in Pennsylvania, 1727-1907*, Philadelphia, 1908, Vol. I, pp. 426-428.

¹¹² *Procs. Supreme Council, A. & A. S. R.*, Nor. Jur., reprint, 1781-1862, p. 6.

¹¹³ Register of Abraham Jacobs in Folger, *supra*.

the Congregation Mikve Israel of Philadelphia from 1784-1811, and was connected with it in a ritual capacity.¹¹⁴

Lodge No. 2, A. Y. M., of Philadelphia, from the proceedings recently printed, the following appears:

A Brother Solomon is noted as a visitor May 12, 1767, and Isaac Sollomon, of Lancaster, October 17, 1768.¹¹⁵

Abraham Franks is noted as a visitor January 12, 1772.¹¹⁶ Ezekiel Levy was proposed by Solomon Bush in 1781, balloted for and accepted as a member, but his initiation delayed until receipt of orders from the Grand Lodge.¹¹⁷ This would indicate that Solomon Bush was a member, though he is not recorded as such, being noted only as a visitor.

The following became members: Isaiah Bush and Benjamin Nones in 1783,¹¹⁸ and Moses Cohen, Haym Salomon, and Solomon Etting in 1784.¹¹⁹ Isaiah Bush in 1784 was elected Senior Deacon, and also Secretary, and in 1785 Senior Warden.¹²⁰ Moses Cohen, in 1784, was Steward, and in 1786, Senior Warden, and also Secretary *pro tem*.¹²¹ Benjamin Nones was Senior Warden in 1784.¹²² At various dates between 1782 and 1785 Solomon Bush, Simon Nathan, Lazarus Levy, and Isaac Da Costa are noted as visitors. George Bush appears as a visitor in 1785, as also an M. Cohen, of Lodge No. 19, in 1787, when Moses Cohen was still a member of Lodge No. 2.¹²³

¹¹⁴ Morais, *supra*, p. 18, where the name is spelled Furst. Dr. A. S. W. Rosenbach, in his *Historical Sketch of the Congregation Mikve Israel of Philadelphia*, 1909, p. 11, gives the spelling Forst in his list of members in 1782.

¹¹⁵ Norris S. Barratt and Julius F. Sachse, *supra*, Vol. I, pp. 174, 181.

¹¹⁶ *Id.*, p. 250.

¹¹⁷ *Id.*, pp. 424, 429, 430.

¹¹⁸ *Id.*, Vol. II, 1909, pp. 48, 49, 65.

¹¹⁹ *Id.*, pp. 65, 66, 73, 75.

¹²⁰ *Id.*, pp. 79, 87, 90.

¹²¹ *Id.*, pp. 71, 72, 124.

¹²² *Id.*, p. 79.

¹²³ *Id.*, pp. 48-149. Index.

Isaiah Bush ceased being a member in 1785 when he stated he intended to go to Charleston, S. C. A specimen of his handwriting as secretary is lithographically reproduced in the historical account of the lodge.¹²⁴

Joseph Miranda appears to have been Secretary of Lodge No. 4, of the Moderns, on June 24, 1759,¹²⁵ and of Lodge No. 1, of the Ancients, in the same month, and Deputy Master of Lodge No. 2 on February 12, 1760.¹²⁶ The name is Jewish, but whether he was a Jew or of Jewish descent the writer has not been able to ascertain positively.

Solomon Bush became instrumental in 1788 in bringing about fraternal relations between the Pennsylvania Grand Lodge and the two rival Grand Lodges of England, Ancients and Moderns. The Pennsylvania Grand Lodge had established itself as independent, and announced that it would no longer consider itself a Provincial Grand Lodge, owing to the result of the War of the Revolution. Bush, who acted as the representative of the Pennsylvania Grand Lodge, of which he apparently was a prominent member, delivered in London in 1788 its letter, announcing the change, to the English Moderns with which Pennsylvania was not in affiliation, instead of to the Ancients with which it was. Through this error, communication was opened up and continued with two rival bodies, a condition of affairs said to be exceptional in Masonry, and to have been the precursor of the ultimate union of the two English Grand Lodges in 1813.¹²⁷

Solomon Bush is well known to students of Jewish history as having served in the American Revolution, and as a prominent man in the Jewish community.¹²⁸ He is described by Solomon Etting, who was quoted by Col. J. W. Worthington

¹²⁴ *Id.*, Vol. II, pp. 97, 82.

¹²⁵ *Id.*, Vol. I, pp. 38 and 52.

¹²⁶ *Id.*, p. 67.

¹²⁷ *Id.*, Vol. II, pp. 132-143, and p. viii.

¹²⁸ Markens, *The Hebrews in America*, p. 126; Morais, *The Jews of Phila.*, pp. 455-457.

in his address before the House of Delegates, Maryland, in 1824.¹²⁹

Solomon Etting's name is also well known. In addition to the accounts by Markens, p. 93, and Morais, pp. 270, 393, he is described in another work,¹³⁰ as follows:

Solomon Etting was born in York, Penn. He married a daughter of the celebrated Indian trader, Joseph Simon, of Lancaster. He then removed to Lancaster and entered into partnership with his father-in-law, under the firm name of Simon & Etting. They conducted a general merchandise business in a store room on the southeast corner of East King and Centre Square. He afterwards removed to Philadelphia, and finally to Baltimore, where he died at a great age, leaving a large family. He was a man of sterling integrity, of great wit and drollery, and was beloved and respected by a large circle of friends and acquaintances. He was distinguished for his considerable and indiscriminate charities, and was in his old age affectionately hailed by all as "Father Etting." He was one of the founders of Lodge No. 43, and being a Master was deputed by R. W. Grand Master William Adcock to constitute the lodge and install the officers. He was the first Treasurer of the lodge, serving as such until 1786. . . . He was elected Junior Warden in 1788, serving as such until June, 1790, when he was elected Worshipful Master, filling the office for one year, when he withdrew from the lodge and removed to Philadelphia.

Lodge No. 43, of Lancaster, Pa., was organized September 25, 1785, with Etting as one of the founders.

Other Jewish members of the lodge were Myer Solomon, admitted March 12, 1790; Abraham Henry, June 19, 1790; Simon Gratz, February 10, 1796, and Samuel Jacobs, March 1, 1798. Abraham Henry is described as a gun-maker, and as one of the first to engage in that business in Lancaster. He was elected Senior Warden in December, 1797, and served as

¹²⁹ H. M. Brackenridge and others, *Speeches on the Jew Bill*, p. 113: "Colonel in the American Revolution, a distinguished officer, and who died after the Revolution of the wounds received, or effects arising out of them."

¹³⁰ George R. Welchans, *History of Lodge No. 43, F. & A. M., Lancaster, Pa.*, 1875, p. 109.

such until June, 1799, when he became Master, filling that office for one term of six months.¹²¹

Myer Solomon is mentioned as a Lancaster subscriber in 1777 for £1 10s. to a fund to pay for intelligence to and from Washington's army.¹²²

Samuel Hays, as noted under New Jersey, was a member of St. John's Lodge of Philadelphia. He was a son-in-law of Michael Gratz.¹²³

Simon Nathan was a brother-in-law of Benjamin Seixas¹²⁴ and was President of the Mikve Israel Congregation of Philadelphia from 1783 to 1784. He was also prominent in New York.¹²⁵

Benjamin Nones was President of the Congregation from 1791 to 1799.¹²⁶ He was a soldier in the American Revolution, with the rank of Major.¹²⁷ He was aide-de-camp on the staffs¹²⁸ of Washington, Lafayette, DeKalb, and Pulaski.¹²⁹

¹²¹ *Id.*, p. 601.

¹²² *Publications of the American Jewish Historical Society*, No. 8, p. 148.

¹²³ *Publications of the American Jewish Historical Society*, No. 1, p. 122.

¹²⁴ *Id.*, No. 4, p. 212.

¹²⁵ For an account of him, see *The Jewish Encyclopedia*, Vol. IX, p. 178.

¹²⁶ Rosenbach, *supra*, p. 25.

¹²⁷ See Morais, *supra*, p. 457, where an interesting account of him appears. A view of him is also obtained in "A Political Document of the Year 1800," in *Publications of the American Jewish Historical Society*, No. 1, p. 111.

¹²⁸ Markens, *The Hebrews in America*, p. 126, who adds that Benjamin Nones, Jacob Deleon, and Jacob DeLaMotta bore Baron DeKalb from the field at the Battle of Camden, S. C., when the latter was fatally wounded. Lossing and others do not mention this incident, and for that reason some Jewish writers hesitate to accept the statement as authentic. Mr. Markens informed the writer that his authority was a statement made to him by Major Joseph B. Nones, a son of Benjamin Nones.

¹²⁹ *National Register of Sons of the American Revolution*, 1902, pp. 240 and 806.

These two statements of rank, however, appear to lack official confirmation, though there is no doubt he served in the war.

Nones had a son, Solomon B. Nones, also a Mason, whose life was saved through his connection with the Order. In the earliest years of this Government he was our Consul-General to Portugal. It is related of him that, while on his way to his post of duty, the vessel on which he sailed was captured on the Mediterranean Sea by Corsairs; that all his fellow passengers were killed, and that he was saved by giving a Masonic sign.¹⁴⁰

Isaac Franks¹⁴¹ is said to have been an aide-de-camp to General Washington.¹⁴² He appears to have been in Savannah, Georgia, in 1801 and 1802, and was an active Mason there.

Benjamin Seixas, mentioned as possessing the degree of Prince of Jerusalem, was Treasurer of the Philadelphia Congregation Mikve Israel in 1782,¹⁴³ and one of the founders of the New York Stock Exchange in 1792.¹⁴⁴ He is referred to in *The Jewish Encyclopedia* by Max J. Kohler, Vol. IX, p. 269, as serving early in the Revolutionary War.

Moses Cohen was a broker and shopkeeper in Philadelphia in 1785.¹⁴⁵ He seems to have been in Jamaica, W. I., in 1790.¹⁴⁶

Myer M. Cohen appears to have removed to Richmond, and to have been an active Mason in that city between 1794 and

¹⁴⁰ Morais, *The Jews of Phila.*, p. 401.

¹⁴¹ *Publications of the American Jewish Historical Society*, No. 5, p. 7 *et seq.*, giving some documents relating to his military career, and a statement showing he served under the immediate command of Washington. *Id.*, p. 31.

¹⁴² See *Id.*, p. 33, giving a statement to that effect by his grandson. See also Morais, *The Jews of Phila.*, p. 455.

¹⁴³ *Publications of the American Jewish Historical Society*, No. 2, p. 57.

¹⁴⁴ *Id.*, No. 2, p. 85.

¹⁴⁵ Morais, *supra*, p. 444.

¹⁴⁶ Folger, *supra*, Doc. 15, p. 103.

1799. He died in the latter year. He will be referred to in treating of Virginia.

Samuel Myers was a native of New York, and in 1781, when he is mentioned as present at the Lodge of Perfection in Philadelphia, was about 22 years old. In 1802 he was an honorary member of the Charleston Sublime Lodge of Perfection, being then a merchant in Virginia. He was at the time 43 years old.¹⁴⁷ He will be referred to under Virginia.

Isaac Da Costa, previous to 1782, when he was in Philadelphia, had been in Charleston, and was also there afterwards, until the latter part of 1783, when he died. He will be referred to under South Carolina.

Benjamin Nones, Isaiah Bush, and Moses Cohen are mentioned in 1785 as among the members of Lodge No. 2, of Philadelphia, subscribing to a fund to purchase a house called the Lodge, in Lodge Alley. Nones subscribed £3, Bush £1 2s. 6d., and Cohen £1 15s.¹⁴⁸

Joseph Capella is also mentioned¹⁴⁹ as among the signers of an agreement to establish a Grand Lodge of Pennsylvania which should be independent of Great Britain. A Joseph Carpelles seems to have been a member of the Philadelphia Congregation Mikve Israel in 1782, and may have been identical with Capella.¹⁵⁰

Haym Salomon, of Lodge No. 2, was the patriot-banker who was of great assistance to the American cause during the Revolution. His very large loans to the government were never repaid. He was the friend, in need, of Madison, Jefferson, Robert Morris, and other of our early public men, and was in other ways famous.^{150a}

¹⁴⁷ Mackey and Singleton, *History of Freemasonry*, Vol. VII, p. 1821.

¹⁴⁸ *Procs. Grand Lodge of Penn.*, March 28, 1785, reprint, Vol. I.

¹⁴⁹ *Id.*, for 1786.

¹⁵⁰ Morais, *The Jews of Phila.*, p. 16.

^{150a} Morais, *supra*, pp. 23-25; Markens, *supra*, pp. 66-70; *Publications of the American Jewish Historical Society*, No. 2, pp. 1-19.

Concordia Lodge, No. 67, of Philadelphia: Members, with dates of admission, were Abraham Cohen, 1800; Jacob David, 1806; Adam Franks (?), 1795; Jacob Horn (?), 1801; Henry Ries (?), 1786, and Michael Winterberger (?), 1810.¹⁵¹ Simon Gratz appears as Senior Warden of this lodge. Adam Franks, in 1797, is noted as Junior Warden.¹⁵²

Columbia Lodge, No. 91: Abraham Cohen was admitted in December, 1801, as a member; was its Secretary December, 1805, to June, 1806, and Treasurer from December, 1806, to November, 1807. Isaac Lyon was another member in December, 1803, and Simon Rovira September 25, 1809.^{152a}

Abraham Cohen was a member of the Grand Royal Holy Arch of Pennsylvania in 1807,¹⁵³ and A. H. Cohen, probably the same person, is noted as its Grand Scribe in 1809 and 1810. A. H. Cohen is probably identical with Rev. Abraham H. Cohen, Reader in Mikve Israel Congregation of Philadelphia in 1815,¹⁵⁴ and afterwards Reader in the Richmond Congregation Beth Shalome before 1830.¹⁵⁵

Jonas Phillips, who has been mentioned as a Mason in New York in 1760, is noted as having been connected with the Order in Philadelphia in 1785,¹⁵⁶ being then described as a merchant. He was a prominent member of the Mikve Israel Congregation of Philadelphia in 1782-1783, being then its President,¹⁵⁷ and, with Isaac Moses, Jacob Mordecai, and Bar-

¹⁵¹ *By-laws of Concordia Lodge, No. 67.*

¹⁵² *Procs. Grand Lodge of Penna.*, reprint, 1779-1801, Vol. I, pp. 274, 342, 429.

^{152a} Julius F. Sachse and James F. Rellly, *Centenary of Columbia Lodge, No. 91*, Phila., 1901.

¹⁵³ *History of the Grand Royal Holy Arch of Pennsylvania, 1795-1872*, Phila., 1882.

¹⁵⁴ Morais, *The Jews of Phila.*, p. 43.

¹⁵⁵ *Post*, Note 249 and its text.

¹⁵⁶ Morais, *The Jews of Phila.*, p. 28.

¹⁵⁷ *Publications of the American Jewish Historical Society*, No. 1, p. 16; Rosenbach, *supra*, p. 25.

nard Gratz, laid the corner-stones of their new synagogue in that year. Isaac Moses was the New Yorker of that name already noted as a Mason there. He was a prominent merchant during the Revolution and a co-worker with Robert Morris in rendering financial assistance to the government.¹⁵⁸ Jacob Mordecai will be noted as a Mason in North Carolina, and was probably then one in Philadelphia. Barnard Gratz was an uncle of Simon Gratz mentioned as a Mason in Lancaster and Philadelphia, and also no doubt a Mason.¹⁵⁹ An Isaac Moses also laid one of the corner-stones for the Charleston Beth Elohim Synagogue in 1793. An Isaac Moses, Jr., of Charleston, has already been mentioned as a Mason in New York in 1806.

Hyman Marks was a member of [Montgomery] Lodge, No. 19, in 1804.¹⁶⁰ He was a resident of Philadelphia in 1815, being then President of the Mikve Israel Congregation.¹⁶¹ Later he was in Virginia.¹⁶² He will be again referred to in treating of that State.

DELAWARE.

In Delaware, David Bush became a member of Washington Lodge, No. 1, of Wilmington, on December 16, 1784.¹⁶³ The lodge was established in 1769 under the jurisdiction of the Grand Lodge of Pennsylvania and a new warrant, also from the Pennsylvania Grand Lodge, was granted to it in 1789

¹⁵⁸ See *Publications of the American Jewish Historical Society*, No. 1, pp. 16 and 17; No. 2, p. 86; No. 3, p. 84.

¹⁵⁹ Morais, *The Jews of Phila.*, pp. 269-270.

¹⁶⁰ See *Va. Gr. Lodge Procs.* for Dec. 11, 1804.

¹⁶¹ Morais, *The Jews of Phila.*, p. 45.

¹⁶² *Publications of the American Jewish Historical Society*, No. 11, p. 72.

¹⁶³ Robert C. Fraim, *Freemasonry in Delaware, being a History of Washington Lodge, No. 1, from 1769 to 1889*, Wilmington, Del., 1890.

with Bush as its first Senior Warden. He was its Treasurer in 1791, and again Senior Warden in 1795.

David Bush may have been related to Solomon Bush, already mentioned under Pennsylvania.¹⁶⁴

David Bush, of Wilmington, Del., had four sons, one of whom, Major Lewis Bush, was fatally wounded at the Battle of Brandywine in 1777.¹⁶⁵ Bush appears as one of the signers in 1737 of a petition "to the Honrb. Thomas Penn, Esqr., one of the Proprietors of Pensilvania," for the "erecting of a Market House in Willing Town," as Wilmington was then called.¹⁶⁶ His name does not appear in any of the full lists of church members of Wilmington.^{166a}

Another son of David Bush, who also fought in the Revolution, was Major George Bush who was for a long time Collector of the Port at Wilmington.¹⁶⁷ George Bush was Senior Warden of Washington Lodge, No. 1, in 1790, Master in 1791, Treasurer in 1792 and 1793.

John Bush, who was probably another son of David Bush, was Junior Warden in 1792.

¹⁶⁴ The name David Bash, which may be a misprint for David Bush, appears in the list of members of the Congregation Mikve Israel of Philadelphia in 1782. Morais, *The Jews of Phila.*, p. 16, and H. P. Rosenbach, *The Jews of Philadelphia before 1800*. A David Bush also was a member of the Congregation Beth Elohim of Charleston, S. C., in 1800. B. A. Elzas, *History of the Congregation Beth Elohim*.

¹⁶⁵ Elizabeth Montgomery, *Reminiscences of Wilmington, Del.*, Phila., 1851, pp. 278-279. Major Lewis Bush is mentioned by Morais, *supra*, p. 458, and by Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 45, as a Jew, and, if correctly so, this would confirm the Jewish character of David Bush.

¹⁶⁶ Benjamin Ferris, *History of the Original Settlements on the Delaware, &c., and History of Wilmington*, Wilmington, Del., 1846, p. 216.

^{166a} *Ibid.*

¹⁶⁷ *Reminiscences of Wilmington, supra*, p. 279. See Note 123.

Joseph Capelle was a member between 1769 and 1784, during which years the records are not complete. He was Treasurer from 1789 to 1791, Master in 1792, Junior Warden in 1795.¹⁶⁸

MARYLAND.

In Maryland, Joseph Myers, or Joseph M. Myers as he is sometimes described, was the Deputy Inspector General of Masonry, having been appointed by Moses M. Hays.¹⁶⁹ He was present, as already stated in treating of Pennsylvania, at a meeting of Deputy Inspectors General in Philadelphia in 1781. Myers succeeded Isaac Da Costa as Inspector General of Masonry for South Carolina after Da Costa's death in November, 1783.¹⁷⁰ Apparently nothing was done by him in Maryland with reference to the propagation of the Scottish Rite, as in Pennsylvania and South Carolina, though it is asserted that he probably conferred the degrees of the Rite on Henry Wilmans, who established a Lodge of Perfection in Baltimore, in a list of 76 members of which no Jewish names appear.¹⁷¹

Myers settled in Richmond, Va. Reference will be made to him in treating of Virginia.

Lists of members of many Maryland lodges at their formation contain but few Jewish names. Probably if a full list of the members of each lodge since its organization were obtained Jewish names would be found among the members previous to 1810.

¹⁶⁸ A name somewhat similar, Joseph Carpelles, is given by Morais, *supra*, p. 16, as a member of the Congregation Mikve Israel in 1782. He has also been mentioned under Pennsylvania.

¹⁶⁹ Mackey and Singleton's *History of Freemasonry*, Vol. VII, p. 1846.

¹⁷⁰ *Id.*, p. 1846.

¹⁷¹ *Id.*, p. 1843. Edward T. Schultz, *History of Freemasonry in Maryland*, Balto., 1884, Vol. I, p. 327.

Daniel Barnett, in 1765, was a member of Lodge No. 1, Joppa, Baltimore County, and a Master Mason.¹⁷² In December, 1765, the lodge attended church and Barnett was fined for non-attendance. In January, 1766, complaint was made against him for attending at the irregular passing of certain members in a clandestine lodge. In answer Barnett said he would abstain from seeing any makings, passings, etc., in any lodge that hath not a warrant of dispensation in the future. Barnett was probably a Jew.

William Jacobs, Past Master, A. Phillips, Joseph Modinay, and William Hayes are noted as among the members of Baltimore Lodge, No. 15, organized in 1770, and afterwards known as Washington Lodge, No. 3. These names are given as probably Jewish.¹⁷³ William Jacobs is also mentioned as having been elected in 1787 a member of the Royal Chapter of Jerusalem.¹⁷⁴ In that year also he appears as Past Master at a Grand Lodge meeting.¹⁷⁵ In 1790 he was Master of Washington Lodge, of Baltimore, and in 1794 was elected Grand Treasurer of the Grand Lodge.¹⁷⁶ His name is sometimes given as Jacob and sometimes as Jacobs. He also appears as a member of Baltimore Lodge, No. 16, some time between 1773 and 1789.¹⁷⁷

Jacob Hart was also a member of that lodge during the same period, having been initiated November 20, 1773. Hart was the father-in-law of Haym M. Salomon, son of the patriot Haym Salomon. He was one of the patriotic merchants of Baltimore who loaned money to Lafayette to relieve the sufferings of his soldiers. Lafayette mentioned the loan in a letter to Washington in 1781.¹⁷⁸

¹⁷² Schultz, *supra*, Vol. I, p. 35. ¹⁷³ *Id.*, p. 58. ¹⁷⁴ *Id.*, p. 60.

¹⁷⁵ *Proceedings of the Grand Lodge of Maryland, 1788-1797.*

¹⁷⁶ *Id.*

¹⁷⁷ Schultz, *supra*, Vol. I, p. 60.

¹⁷⁸ Max J. Kohler, "Incidents Illustrative of American Jewish Patriotism," *Publications of the American Jewish Historical Society*, No. 4, pp. 94-95.

William Hayes was at a Grand Lodge meeting in 1790.¹⁸⁹

B. Wolfe, John Tobias, Sam White (?), Isaac Mordecai, S. Block, S. Mordecai, and M. Suberon (?) were among the members of Baltimore Lodge, No. 22, formed May 31, 1797, from a previous lodge in which they had been early members.¹⁹⁰ Benjamin Wolfe was reported by the Maryland Grand Lodge to the Virginia Grand Lodge as suspended in 1800.

John Tobias is mentioned¹⁹¹ as a member of the Richmond Congregation Beth Shalome in 1791, of which Wolfe was also then a member. The Tobias family were among the first Jewish settlers in Charleston, S. C.¹⁹²

Samuel Jacobs was elected Grand Warden and Hyman Samuel Grand Steward at the election of the Grand Lodge, June 23, 1798.¹⁹³ Jacobs, in 1797, was a member of Spiritual Lodge, No. 23, of Baltimore.¹⁹⁴ He is noted as Senior Grand Warden in 1799 and Deputy Grand Master *pro tem.*, in 1800, 1801, and 1802; and Grand Treasurer in 1803.¹⁹⁵ In 1803 Davidson David and Abraham Larsh were also members of the Grand Lodge, David being noted as a member of Harmony Lodge, Elkton, Cecil County, in 1801.¹⁹⁶

Hyman Samuel was again elected Grand Steward in 1799. In September, 1798, he is noted as making a complaint against a member of Baltimore Lodge, No. 22, for un-Masonic conduct.¹⁹⁷

Benjamin Solomon is recorded as a member of Benevolent Lodge, No. 32, of Baltimore, in 1802.¹⁹⁸ He was reported as

¹⁸⁹ Schultz, *supra*, Vol. I, p. 159.

¹⁹⁰ *Id.*, Vol. I, p. 238.

¹⁹¹ *Publications of the American Jewish Historical Society*, No. 4, p. 21.

¹⁹² *Id.*, No. 12, p. 44.

¹⁹³ Schultz, *supra*, Vol. I, p. 255.

¹⁹⁴ *Procs. of the Grand Lodge of Maryland*, for 1797.

¹⁹⁵ *Id.*, for 1801-1803.

¹⁹⁶ Schultz, *supra*, Vol. I, p. 287.

¹⁹⁷ *Id.*, Vol. I, p. 221.

¹⁹⁸ *Id.*, Vol. II, p. 37.

having been suspended from that lodge in 1803, and as having appealed to the Grand Lodge, which gave directions to receive him on certain conditions.¹⁸⁹

Joseph Jacobs, Moses Jacobs, Hymen Lowenstein, and Jacob Lewis were members of Concordia Lodge, No. 13, Baltimore, prior to 1803.¹⁹⁰

Solomon Etting has been described under Pennsylvania as having finally settled in Baltimore, and a short account of him has already been given. He was undoubtedly active as a Mason in Baltimore, but to what lodge he belonged in that city the writer has not been able to ascertain. He was a Masonic guest of the Grand Lodge at the laying of the corner-stone of Masonic Hall, on St. Paul Street, in 1814.¹⁹¹ Etting was one of the directors of the Baltimore & Ohio Railroad Company at the time it commenced the construction of its road in 1828.¹⁹² He was the first Jew to be elected by the people to office in Maryland. This was in 1826, when he was elected a member of the City Council, of the first branch of which he was chosen President.¹⁹³

VIRGINIA.

In Virginia, Hezekiah Levy is the earliest Jewish name appearing in a list of Masons in that State. He was a member of Fredericksburg Lodge, No. 4, of which George Washington was a member. The lodge was organized in 1752 and became dormant in 1771. Levy's name appears in a list of about 250 members between those dates. The time of his admission is not given.¹⁹⁴

¹⁸⁹ *Procs. Grand Lodge of Maryland for 1803.*

¹⁹⁰ *Centenary of Concordia Lodge, No. 13, of Baltimore, organized in 1793, Balto., 1894.*

¹⁹¹ Schultz, *supra*, Vol. II, p. 192.

¹⁹² *Niles' Register*, Vol. XXXIV, p. 318.

¹⁹³ *Id.*, Vol. XXXI, p. 102. Cf. Markens, *supra*, pp. 100 and 94.

¹⁹⁴ S. J. Quinn, *Historical Sketch of Fredericksburg Lodge, No. 4, in which George Washington was made a Mason, and in which*

Joseph Myers, or Joseph M. Myers, noted herein under Maryland, shortly afterwards removed to Richmond, where he settled in business. He there conferred the degrees of the Scottish Rite upon Masons whom he deemed worthy.¹⁹⁵

Abraham Forst, already referred to under Pennsylvania, and to be referred to under South Carolina, was Deputy Inspector General of Masonry for Virginia, but the records do not disclose what he did in that State with reference to the Scottish Rite, the introduction of which he was to further.

he held his membership for life, Fredericksburg, Va., 1890. Efforts to find some reference to him in works treating of Fredericksburg or Virginia, have not met with success. An Ezekiel Levy is mentioned as a vestryman in the Protestant Episcopal Church in Williamsburg, Va., between 1787 and 1802. Bishop Meade, *The Old Churches, Ministers and Families of Virginia*, Vol. II, p. 176. He may have been the sinner in Israel mentioned by Rev. S. Morais, *Publications of the American Jewish Historical Society*, No. 1, p. 18, as shaving on a Sabbath in Baltimore in 1782. An Ezekiel Levy has already been noted as a Mason in Philadelphia in 1781, and is possibly the Hezekiah of Virginia. It is somewhat unusual to find a Levy noted as a Christian, and we may assume that Ezekiel Levy became a convert, and Hezekiah Levy, in the absence of testimony to the contrary, was a true believer in the ancient faith. Hezekiah Levy may have been a descendant of John Levy to whom 200 acres of land upon the main branch of Powells Creek, in James City County, were patented in 1648 during the regal government. See *Williams and Mary Quarterly* for 1901-1902, Vol. X, p. 95.

¹⁹⁵ John Dove, *Text Book of Royal Arch Masons, for 1853*, p. 91. Among those who received those degrees from him was Rev. John Dove, a non-Jew, who was Grand Secretary of the Grand Chapter of Virginia for more than 50 years. Dove refers to his acquaintanceship with Myers from whom, he adds, he acquired knowledge of the principles and practice of Masonry, and says it was fortunate for Masonry that both Da Costa and Myers, who had been appointed through Frederick the Second on the mission of Masonic propagandism in America, "were Israelites and well-educated men." John Dove, *History of the Grand Lodge of Va., Richmond, 1854*, p. 59.

The printed Virginia records here are fuller as to the Jewish members in the early Masonic lodges than those of other States, though further information could no doubt be obtained in Richmond.

Nearly all of those who we know were members of the Beth Shalome Congregation of Richmond in 1791 were Masons, as will be seen on comparison with the list below.¹⁹⁶

The following is a list arranged in alphabetical order of Jewish Masons who are known to have been members of Virginia lodges between 1785 and 1810, with the names of the lodges to which they belonged, and dates between which they are noted in the printed proceedings as members.¹⁹⁷

Charles Z. Abrahams, Jerusalem Chapter, No. 54, Richmond, in 1810, Past Master, at Grand Lodge meeting in 1819, and was Grand Master of the 3d Veil of the Grand Chapter of Royal Arch Masons in 1820, according to Dove's *Text Book* for 1853.

Lewis Barnett, Winchester Hiram Lodge, No. 21, Winchester, in 1808.

Simon Z. Block, Richmond Randolph Lodge, No. 19, Richmond, from 1805 to 1808.

William Block, Richmond Randolph Lodge, No. 19, Richmond, 1804 to 1805.

Isaac Burres, Marshall Lodge, No. 39, Lynchburg, 1800; Richmond Lodge, No. 10, Richmond, 1802 and 1803.

Abraham N. Cardozo, Richmond Lodge, No. 10, Richmond, 1797 to 1800; Manchester Lodge, No. 14, Manchester, Chesterfield Co., 1800 to 1805.

¹⁹⁶ The names of these members are given in "The Jews of Richmond," by Jacob Ezekiel, *Publications of the American Jewish Historical Society*, No. 4, p. 21; and by Markens, in *The Hebrews in America*, p. 83.

¹⁹⁷ See *Reprint of Proceedings of the Grand Lodge of Virginia, 1777-1823*, and original issues of yearly proceedings of the Grand Lodge between 1791 and 1810. In 1799 the lists of members of all the lodges are first given, but names can be gathered in previous years from notes of attendance at Grand Lodge meetings. See also Charles P. Rady, *History of Richmond Randolph Lodge, No. 19, Richmond, 1888*.

Israel I. Cohen, Richmond Lodge, No. 10, Richmond, 1793 to 1800; St. John's Lodge, No. 30, Richmond, 1800.

Jacob I. Cohen, at Grand Lodge in 1792; Richmond Lodge, No. 10, Richmond, in 1795; Georgetown Lodge, No. 46, in 1798; Richmond Lodge, No. 10, Richmond, 1798 to 1805.

Myer M. Cohen, Richmond Randolph Lodge, No. 19, Richmond, 1794 to 1799. Master, October 1795 to June 1796. At Grand Lodge meetings. Death reported in 1799.

Joseph Darmstadt, Richmond Lodge, No. 10, Richmond, 1787 to 1810. Grand Treasurer of Grand Lodge, 1794 to 1807. In 1792 and 1793 Deputy Grand Master *pro tem*.

Isaac Delion, Richmond Lodge, No. 10, Richmond, 1800 to 1805.

Lyon Elcan, noted as withdrawn from Richmond Randolph Lodge, No. 19, in 1797.

Marcus Elcan [Elkan or Elkin], Richmond Randolph Lodge, No. 19, Richmond, 1787 to 1797, when he withdrew; was at Grand Lodge meeting in 1785.

Gershama Galutha, Petersburg Lodge, No. 15, Petersburg, 1803.

Michael Garber, Sen. (?), Staunton Lodge, No. 13, Staunton, 1800 to 1805.

Michael Garber, Jun. (?), Staunton Lodge, No. 13, Staunton, 1800 to 1805.

David Greiner (?), Staunton Lodge, No. 13, Staunton, 1802.

Isaac Hays, Staunton Lodge, No. 13, Staunton, 1803. Death reported in 1805.

Joseph Hays, Abingdon Lodge, No. 48, Abingdon, 1800.

Isaac Henry, Naphtali Lodge, No. 56, Norfolk, 1800 to 1802; Salem Lodge, No. 81, Salem, Fauquier Co., 1807.

David Isaacs, Door to Virtue Lodge, No. 44, Charlottesville, 1794 to 1806.

Joseph Israel, Naphtali Lodge, No. 56, Norfolk, 1800 to 1802.

Benjamin Jacobs, Norfolk Lodge, No. 1, Norfolk, 1802.

Solomon Jacobs, Richmond Randolph Lodge, No. 19, Richmond, 1798 to 1827. Master, 1804 to 1807. Grand Master of Grand Lodge, 1810 to 1813.

Lazarus Joseph, Richmond Randolph Lodge, No. 19, Richmond, 1805.

Isaac H. Judah, Richmond Lodge, No. 10, Richmond, 1794 to 1805.

Marcus Levi, Richmond Randolph Lodge, No. 19, Richmond, 1810.

A. S. Levy, visitor at Grand Lodge, from Stanvasdegoed Lodge, Surinam, 1810.

Jacob Lyon, Richmond Lodge, No. 10, Richmond, 1808 to 1809.

Hyman Marks, at Grand Lodge as visitor from Lodge No. 19, of Pennsylvania, Dec. 11, 1804.

Mordecai Marks, Richmond Lodge, No. 10, Richmond, 1809 to 1810.

Solomon Marks, Jr., Naphtali Lodge, No. 56, Norfolk, 1804.

Solomon Marx, Richmond Randolph Lodge, No. 19, Richmond, 1795.

Isaac Miller, Door to Virtue Lodge, No. 44, Charlottesville, 1799 to 1800.

Isaac Mordecai, Richmond Lodge, No. 10, Richmond, 1792 to 1799; Scottsville Lodge, No. 20, 1799.

Mordecai M. Mordecai, Richmond Lodge, No. 10, Richmond, 1792 to 1797; Frederick Argyle Lodge, No. 10, 1797. Grand Treasurer, *pro tem.*, 1792.

Joseph A. Myers, Richmond Lodge, No. 10, Richmond, 1787 to 1799; Jerusalem Lodge, No. 54, Richmond, 1800 to 1805; Richmond Randolph Lodge, No. 19, Richmond, 1802 to 1827. Master of Lodge No. 19, in 1819.

Michael Myers, Richmond Lodge, No. 10, Richmond, 1802 to 1805.

Philip Myers, Fredericksburg American Lodge, Fredericksburg, 1805.

Samuel Myers, Honorary Member of Charleston, S. C., Lodge of Perfection, in 1802; Jerusalem Lodge, No. 54, Richmond, 1805. Death reported in 1805.

Joseph Ober, Norfolk Lodge, No. 1, Norfolk, 1802.

Solomon Raphael, Richmond Randolph Lodge, No. 19, Richmond, 1800 to 1810. Frequent attendant at Grand Lodge meetings.

David Rattsay, Manchester Lodge, No. 14, Manchester, Chesterfield Co., 1810.

Zalma Rehine, Richmond Lodge, No. 10, 1798 to 1799; reported as having removed from that lodge in 1799, and in 1806 as present at Grand Lodge meeting as representative of that lodge.

Isaac Salle, Manchester Lodge, No. 14, Manchester, Chesterfield Co., 1800 to 1803.

Joseph Samuel, Norfolk Lodge, No. 1, Norfolk, 1800 to 1802.

Benjamin Seixas, Richmond Randolph Lodge, No. 19, 1805 to 1807.

Isaac B. Seixas and Isaac V. Seixas, visitors at Grand Lodge, from New York, 1809 and 1810.

Benjamin Wolfe, St. John's Lodge, No. 30, Richmond, 1792; Richmond Randolph Lodge, No. 19, 1795; reported removed from Lodge No. 19, in 1799; Richmond Lodge, No. 10, Richmond, 1800; suspension from Grand Lodge of Maryland notified to Grand Lodge of Virginia, 1800; Naphtali Lodge, No. 56, Norfolk, 1800; Jerusalem Lodge, No. 54, Richmond, 1802.

Jacob Wolfe, Lodge No. 37, 1808.

Lewis Wolfe, Lodge No. 21, 1808.

Of Richmond Lodge, No. 10, Edmund Randolph, Governor of Virginia, and also John Marshall, who later was Chief Justice of the Supreme Court of the United States, were members. Each was a Grand Master of the Grand Lodge of Virginia.

Alexander Yuille was a member of Richmond Lodge, No. 10, in 1789, and was Grand Deacon in 1792. His name is suggested as possibly Jewish. He appears as one of the members of the Amicable Society of Richmond in 1789, the name being then spelled Youille.¹⁹⁸

William Urie appears as Grand Tiler in 1788.¹⁹⁹

David May, in 1788, was authorized to constitute Washington Lodge, No. 26, to continue for one year. James Barnet was to be one of its members.²⁰⁰

Zachariah Vowles (?) was at a Grand Lodge meeting in 1798.²⁰¹

Myer Pollax had his application for membership rejected in 1807.^{202a} He may be identical with Myer Pollack, of Newport, mentioned by Mr. Kohler²⁰² and by George A. Kohut.²⁰³

¹⁹⁸ Samuel Mordecai, *Richmond in By-gone Days*, 2d ed., Richmond, 1860, p. 256.

¹⁹⁹ *Procs. Va. Grand Lodge*, 1788.

²⁰⁰ *Id.*, for 1788.

²⁰¹ *Id.*, for 1798.

^{201a} *Id.*, for 1807.

²⁰² *Publications of the American Jewish Historical Society*, No. 6, p. 73.

²⁰³ *Ezra Stiles and the Jews*, p. 45.

Isaac Henry, mentioned as of Naphtali Lodge, of Norfolk, 1800 to 1802, is named in a list of addressees of letters remaining unclaimed at the Washington post-office on July 1, 1804, the letter for him being addressed in care of Isaac Pollock.²⁰⁴

Marcus Elcan, whose name in the proceedings is also spelled Elkan and Elkin, appears as the earliest member in the above list of Virginia Masons, being noted as attending a Grand Lodge meeting in 1785. He was an active attendant at many of the meetings. He was a member of the Philadelphia Congregation in 1782.²⁰⁵ He was dead in 1816, in which year it was said of him that he had been for many years President of the Richmond Congregation Beth Shalome.²⁰⁶ Whether he was President in 1790 when Washington was addressed by the various Jewish congregations does not appear, but as he ceased being noted as present at lodge meetings after 1797 we may, in the absence of the congregation's records, infer that he was President in 1790.

Joseph Darmstadt is next in order of early Jewish Masons in Virginia. His name is first mentioned in 1786. Its spelling in the records varies at different meetings, appearing as Darmsdat, Darmsdadt, Darmsdaat, Darmsdatt, Darmstat, Darmstatt, Darmstaat, Darmstadt, and Darmstaadt. It is signed at two meetings in 1792, as Deputy Grand Master *pro tem.*, Darmsdaat and Darmstaadt, and in 1795, as Chairman of a committee, Darmsdatt. Before 1795 he filled temporarily in the Grand Lodge the offices of Grand Sword Bearer, Junior Grand Deacon, Senior Grand Warden, and Deputy Grand Master. From 1794 to 1807 he was Grand Treasurer of the Grand Lodge. In 1804 he was the subject of a reprimand by the Grand Lodge for aspersing the character of some of the

²⁰⁴ *National Intelligencer*, July 9, 1804.

²⁰⁵ Morais, *The Jews of Phila.*, p. 16.

²⁰⁶ *Publications of the American Jewish Historical Society*, No. 4, p. 25.

members of Richmond Lodge, No. 10, who had a controversy with him regarding the amount claimed by him from that lodge, the lodge being at the same time ordered to pay him a balance found to be due to him according to the report of a committee of investigation. He continued to hold the office of Grand Treasurer for three years longer, retiring at his own request in December, 1807.²⁰⁷

He is noted as one of the visiting brethren at the organization of Richmond Randolph Lodge, No. 19, in December, 1787, and as having advanced that lodge and Richmond Lodge, No. 10, in 1788, the sum of £247 to prevent a sale of the lodge building on a claim for the balance due for its construction. That building, erected in 1785, is still in existence, and is claimed to be the oldest Masonic edifice in America. A question of title to the property arose in 1792, and in a suit in chancery a decree was entered requiring the execution of a deed to trustees for both lodges, and among those named as such trustees were Joseph "Darmsdat" and Jacob L. Cohen. The Jacob L. Cohen there mentioned may be the Jacob I. Cohen herein noted as a prominent Mason connected with Richmond Lodge, No. 10.²⁰⁸

Darmstadt was a member of the Beth Shalome Congregation of Richmond in 1791.²⁰⁹

²⁰⁷ *Procs. Grand Lodge of Virginia*, reprint, 1777-1823.

²⁰⁸ Rady, *History of Richmond Randolph Lodge, No. 19, supra*, pp. 2, 6, and 7.

²⁰⁹ *Publications of the American Jewish Historical Society*, No. 4, p. 21. A sketch of him appears in Samuel Mordecai's book, *Richmond in By-gone Days*, 2d ed., Richmond, 1860, p. 147. Samuel Mordecai was a son of Jacob Mordecai, of Warrenton, N. C., to whom reference as a Mason will be made in treating of North Carolina. That writer says, among other things, that Darmstadt was, as his name implies, a Hessian, who came to this country as a sutler with the troops that were sold by their prince at so much per head to fight the battles of despotism. On his arrival he renounced his foreign allegiance and established himself shortly afterwards at Richmond.

He is noted²¹⁰ as a member of the Amicable Society of Richmond in 1789. Its object was to relieve strangers and wayfarers in distress for whom the law made no provision. His name also appears, printed as J. Darmsdale,²¹¹ among the signers of a petition to the president and directors of the Bank of the United States for the establishment of a branch bank in Richmond.

Israel J. Cohen was another signer of this petition. His name also appears as one of the subscribers for the shares of the Academy of Arts and Sciences of the United States of America, established at Richmond in 1786.²¹² The firm of Cohen & Isaacs also appears as subscribers, as also Benjamin Lewis and Barnet Price. Cohen is said to have come to Richmond after the Revolution, and to have died in 1803.²¹³

Jacob I. Cohen, an elder brother, who appears to have been an active attendant at lodge meetings, was first at Lancaster, Pa., and Charleston, S. C., before coming to Richmond. He took part in the Revolution, serving under Moultrie and Lincoln. After being honorably discharged he settled at Richmond, where he became a successful merchant and afterwards a banker, rendering important services to the young Republic. Frequent references to him are to be found in the Madison papers. He was a magistrate and member of the City Council of Richmond,²¹⁴ and was also Recorder of that city.^{214a}

Myer M. Cohen has been mentioned under Pennsylvania as an active member of the Sublime Lodge of Perfection, and as a member of the Philadelphia Congregation Mikve Israel in

²¹⁰ *Id.*, p. 255.

²¹¹ *Virginia Magazine of History and Biography*, 1900-1901, Vol. VIII, pp. 291-295.

²¹² S. Mordecai, *supra*, p. 206.

²¹³ Markens, *The Hebrews in America*, p. 86.

²¹⁴ *Id.*, pp. 85-87.

^{214a} *Publications of the American Jewish Historical Society*, No. 12, p. 164.

1782. He was a Senior Warden of Richmond Randolph Lodge in 1795, and on the death of the Master succeeded him. He held the office of Master from October 6, 1795, to June 26, 1796. He died in 1799.²¹⁵ He is mentioned by Rev. George A. Kohut in connection with a Prayer Book presented by him to Isaac H. Judah, at Richmond, in September, 1797.²¹⁶

Isaac H. Judah was a frequent attendant at Grand Lodge meetings. He was Reader in the Beth Shalom Congregation.²¹⁷

Isaac B. Seixas was Reader in the same congregation, after Judah's death.^{217a} He appears to have been still in Richmond when Isaac Leeser arrived there in 1824.²¹⁸

Zalma Rehine was Grand Master *pro tem.* of the 4th Veil of the Grand Royal Arch Chapter of Virginia in 1808.²¹⁹ He was a storekeeper and the uncle of Isaac Leeser.²²⁰ He was still a resident of Richmond in 1824,²²¹ and apparently as late as 1829.²²² Rehine was later a resident of Baltimore.

Mordecai M. Mordecai is mentioned by Morais²²³ as a Minister, and also by Dr. S. Morais²²⁴ as a member of the Philadelphia Congregation Mikve Israel in 1782, and as writing a letter of appeal to the Jews of Surinam for funds to aid in building the synagogue. In 1792 he is noted at Grand Lodge

²¹⁵ *History of Richmond Randolph Lodge, No. 19, supra*, p. 14.

²¹⁶ *Publications of the American Jewish Historical Society*, No. 3, p. 120.

²¹⁷ *Id.*, No. 4, p. 22.

^{217a} Markens, *supra*, p. 84.

²¹⁸ H. S. Morais, *Eminent Israelites of the Nineteenth Century*, N. Y., 1880, p. 196.

²¹⁹ Dove's *Text-Book of R. A. M. of Va. for 1853*, p. 128.

²²⁰ Markens, *supra*, p. 85.

²²¹ Morais, *supra*, p. 196.

²²² See Isaac Leeser's *The Jews and the Mosaic Law*, 1833, Preface.

²²³ *The Jews of Phila.*, pp. 29 and 290.

²²⁴ *Publications of the American Jewish Historical Society*, No. 1, p. 18.

meetings as Junior Grand Deacon *pro tem.* and Grand Treasurer *pro tem.*

Solomon Jacobs was a very active member of the Grand Lodge and held various offices in it. In 1810 he was elected Grand Master, and was again elected in 1811 and 1812, serving until 1813. A fine steel engraving of him as Grand Master in 1813 appears in the printed Grand Lodge proceedings.²²⁵

He was Master of Richmond Randolph Lodge, No. 19, from 1804 to 1807, and was one of the members attending at the reception to Lafayette at Richmond on his visit to that city on October 30, 1824. Lafayette was then made honorary member of the lodge.²²⁶

Jacobs was President of the Beth Shalome Congregation of Richmond.²²⁷

²²⁵ Reprint of *Proceedings of the Grand Lodge of Virginia, 1777-1823*, p. 409. Rev. John Dove, *The Grand Lodge of Virginia*, p. 71, speaks of Jacobs as Past Master of Richmond Randolph Lodge, No. 19, and as having presided over the Grand Lodge of Virginia from 1810 to 1813, and as "a well-educated Israelite, and a man of high standing in the community as well as with the Fraternity."

²²⁶ Rady, *supra*, pp. 19, 27.

²²⁷ Markens, *The Hebrews in America*, p. 87. He is said to have been for ten successive years Mayor of Richmond. (Lewis Abraham, "The Jewish American as a Politician," *American Jews' Annual for 1888*, p. 104.) This last statement cannot be verified other than through a doubtful reference to his incumbency of that office found in an English publication relating to the Jews, written about 1830, and giving "a list of some persons who hold or have held office in the United States of America." Among the names there mentioned is "Jacobs, Mayor of Richmond, Virginia." (See *Publications of the American Jewish Historical Society*, No. 18, p. 210.) The inscription on Jacobs' tombstone at Richmond says that he died at the age of 52 years, on the 12th of Cheshvan, 5588, corresponding to November 3, 1827, and that he was called to offices of distinction in the municipality and other corporate institutions, and discharged his duty with firmness and ability. For this last information thanks are due to the kindness of Mr. Isaac Markens

Solomon Raphael, Mordecai Marks, and Joseph A. Myers were active members and frequent attendants at Grand Lodge meetings. Their names occur in connection with the great fire in Richmond in 1811. Joseph A. Myers was one of a committee appointed to ascertain the names of the dead and missing, and among those reported by that committee were Solomon Raphael's wife Charlotte and Mordecai Marks' wife Cyprian, and also Joseph Jacobs and Barach Judah's child.²²⁸

Mordecai Marks was probably the "Marks, Recorder of Virginia," mentioned in the English publication already referred to.²²⁹

Joseph A. Myers also was an active member of Richmond Randolph Lodge, No. 19. His name is noted in 1787 as one from whom a petition was received by that lodge shortly after its organization. Presumably he was then a member of Richmond Lodge, No. 10, which he is noted as representing at Grand Lodge meetings. He was Master of Richmond Randolph Lodge, No. 19, from June to September, 1819. With Solomon Jacobs and others he was one of the attendants at the reception to Lafayette in 1824. He died September 29, 1827. His son, Joseph Albert Myers, was Master of the Lodge from 1830 to 1832, and died in 1834.²³⁰ Joseph A. Myers is mentioned as a member of the Philadelphia Congregation Mikve Israel in 1782,²³¹ though his name does not appear in the list of members of the Richmond Congregation in 1791. He was probably related to the Joseph M. Myers noted

and his Richmond correspondent who examined the tombstone. The Richmond directory for 1819, the first issued, mentioned Jacobs' name as Recorder, among the officers of the municipal government. This book is in the Library of Congress.

²²⁸ See *A Particular Account of the Dreadful Fire at Richmond*, December 26, 1811, Baltimore, 1812; at Lenox Library.

²²⁹ See *Publications of the American Jewish Historical Society*, No. 18, p. 210.

²³⁰ Rady, *supra*, pp. 2, 3, 27, 54.

²³¹ Morais, *The Jews of Phila.*, p. 16.

as a member of the Sublime Lodge of Perfection of Philadelphia in 1781.

David Isaacs, of Door to Virtue Lodge, No. 44, Charlottesville, was the son of Isaiah Isaacs who died in Charlottesville in 1806, leaving six children, Francis, Isaiah, Henrietta, David, Martha, and Hays. They, for the most part, removed to Richmond. David remained in Charlottesville, and was one of its merchants in the decade of 1820 and died in 1837.²²³

Isaiah Isaacs has just been mentioned twice, once as father and once as brother of David. The father was probably the member of the Beth Shalome Congregation of Richmond who in 1791 sold part of his land in that city to the congregation for cemetery purposes.²²³ He is probably identical with the Isaiah Isaacs mentioned as among those who fought in the Revolution.²²⁴

David Isaacs is also mentioned as a member of the Richmond Congregation Beth Shalome in 1791.²²⁵

Joseph Israel, of Naphtali Lodge, No. 56, Norfolk, may have been a descendant of Michael Israel who patented 80 acres of land in North Garden, near Stockton's Thoroughfare, Albemarle County, in 1757, and who bought, in 1772, 300 acres in Mechum's River, in the same section, which he sold in 1779.²²⁶ The name of the pass known as Stockton's Thoroughfare was changed to Israel's Gap. Michael Israel belonged to the Albemarle Company of Militia in actual service for the protection of the frontier against the Indians in 1758.²²⁷

²²³ Rev. Edgar Woods, *Albemarle County in Virginia*, Charlottesville, Va., 1901, pp. 359-360.

²²³ Markens, *The Hebrews in America*, p. 84.

²²⁴ *Publications of the American Jewish Historical Society*, No. 4, p. 96; No. 12, p. 50.

²²⁵ Markens, *The Hebrews in America*, p. 84.

²²⁶ Rev. Edgar Woods, *supra*, p. 359.

²²⁷ *Id.*, p. 363. Joseph Israel is mentioned by Wolf, *supra*, as having volunteered during the Revolution, and may have been

Benjamin Wolfe was an active member of the Order. The first record of him is in 1792.²³⁸ The Grand Lodge then, on Wolfe's appeal, sustained the Master of Richmond Lodge, No. 10, in revoking a dispensation to initiate Wolfe after his rejection by the votes of two brethren who were alleged to have acted from private pique, it having been represented to the Master that Wolfe was an exceptionable character and would be obnoxious to his fellow members. Wolfe, however, seems after this to have been a member of Richmond Lodge, No. 10, being noted as a visitor from it to the Grand Lodge in 1795, and as a member of it in 1800. He also appears to have been a member of other lodges in 1802 and 1803. He was a member of the Common Council of Richmond in 1816.²³⁹ Wolfe has been mentioned as a member of a Baltimore lodge in 1787.

Hyman Isaac Long is mentioned in the Grand Lodge proceedings for 1795 in connection with a petition stating his deplorable condition. An appropriation of sixty dollars was made for him. He has been mentioned as having presented a similar petition to the New York Grand Lodge. He was one of the Deputy Inspectors General for Jamaica, and had been appointed by Moses Cohen, who had been appointed by B. M. Spitzer. He will be referred to again under South Carolina.

Benjamin Seixas, noted as of Richmond Randolph Lodge, No. 19, was a son of Moses Seixas, of Newport,²⁴⁰ and not the Benjamin Seixas mentioned as Treasurer in 1782 of the Phila-

related to Isaac Israel whose military record Wolf gives, and who is elsewhere named as Captain of the 8th Virginia Regiment among the Albemarle County soldiers of the Revolution. Woods, *supra*.

²³⁸ *Procs. Gr. Lodge of Va.*, for Oct. 30, 1792.

²³⁹ *Publications of the American Jewish Historical Society*, No. 4, p. 25, where other particulars about him are given.

²⁴⁰ *Id.*, No. 4, p. 204.

delphia Congregation Mikve Israel,²⁴¹ and already noted under Pennsylvania.²⁴²

Samuel Myers has been referred to in treating of Pennsylvania as present at a meeting of the Sublime Lodge of Perfection in Philadelphia in 1781, as Deputy Inspector of Masonry for the Leeward Islands, and as of the Philadelphia congregation in 1782. In 1802 he is described as a native of New York, but a merchant of Virginia.²⁴³ He married Judith Hays, a daughter of Moses M. Hays, of Boston, on September 27, 1796, being at that time of Petersburg, Va.²⁴⁴

Samuel Myers is probably the one mentioned in a facsimile reprint of the first New York City Directory, for 1786, published by David Franks, in which, specially prepared for the reprint, are compiled from the newspapers of the day, "Annals of City for 1786." Under date of January 7, the following reference to him occurs:

The partnership of Isaac Moses, Samuel Myers, and Moses Myers under the firm name of Isaac Moses & Co., late of Phil. and now of New York is dissolved. Likewise the co-partnership of Samuel Myers, Moses Myers, and Isaac Myers under the firm name of Samuel & Moses Myers, formerly of St. Eustatia and late of Amsterdam.

This indicates why Samuel Myers, in 1781, appears as Deputy Inspector of Masonry for the Leeward Islands.²⁴⁵

²⁴¹ *Id.*, No. 2, p. 57.

²⁴² *Ante*, notes 143, 144.

²⁴³ Mackey and Singleton, *History of Freemasonry*, *supra*, Vol. VII, p. 1821.

²⁴⁴ *Newport Mercury*, Notices of Marriages and Deaths before 1800, reprinted between July 8, 1899, and February 3, 1900. Mounted clippings at Lenox Library. See also Mason's *Reminiscences of Newport*. Sally, another daughter of Hays, was married to M. M. Myers, of Petersburg, Va., September 27, 1796.

²⁴⁵ Samuel Myers was probably identical with the Samuel Myers mentioned in a late biographical work. (*Eminent and Representative Men of Virginia and the District of Columbia, of the Nine-*

David Rattsay, mentioned as of Manchester Lodge, may have been related to Ratse Seixas, who was a member of the Beth Elohim Congregation of Charleston, S. C., in 1803.²⁴⁶

Hyman Marks must have been a well-known resident of Richmond, as he is mentioned as such in a petition, not dated, of Israelites to the Common Council of that city.²⁴⁷ An engraving of Marks is in the possession of the American Jewish Historical Society.²⁴⁸ He is there spoken of as a merchant of Richmond, and as having afterwards moved to Philadelphia. He died in Philadelphia November 5, 1825.^{248a} He has been mentioned as a visitor at the Grand Lodge from [Montgomery] Lodge No. 19 of Philadelphia.

teenth Century, Madison, Wis., 1893, p. 523. At Lenox Library.) In a sketch of Barton Myers, the statement is made that his paternal grandfather was Samuel Myers, a native of Norfolk and a lawyer by profession, and that a great-great-grandfather was Hyman Myers, born in Amsterdam, Holland, who emigrated to New York City in the early days of the settlement of that place, and became prominently identified with its interests. The latter's son, it is there stated, Moses Myers by name, removed to Norfolk, Virginia, in 1786. This is the date of the dissolution of the partnership of Samuel & Moses Myers, above referred to. There is a conflict in regard to the birth-place of Samuel Myers in this account and in the statement of his nativity in the list to be given of members of the Charleston Lodge of Perfection, but the latter may have been the correct account, being made closer to the date of the birth, while the former followed the residence of the father, and was made long after the event. It is also possible that the reference to Samuel Myers as a lawyer and native of Norfolk may have been to a son of Moses Myers. Moses Myers also had two brothers, John and Myer, who fought in the War of 1812. (*Eminent and Representative Men of Va., supra.*)

²⁴⁶ B. A. Elzas, *History of the Congregation Beth Elohim.*

²⁴⁷ *Publications of the American Jewish Historical Society*, No. 11, p. 72.

²⁴⁸ *Id.*, No. 1, p. 123; No. 6, pp. 153-154. See also Morais, *The Jews of Phila.*, pp. 45, 292.

^{248a} *Id.*, No. 6, p. 110.

Comparing the names of the Masons of Virginia herein given with the names of the Israelites mentioned in the undated petition to the Common Council just referred to, it will be seen that the date of the petition was probably between 1830 and 1835, as those mentioned therein are stated to have been then already dead. Solomon Jacobs, one of those named, died in 1827, and Zalma Rehine, another of those named, was alive in Richmond as late as 1830. The Rev. Mr. Coben, also named in that petition, was Abraham H. Cohen referred to as Grand Scribe of the Grand Royal Holy Arch of Pennsylvania. He had been a Reader in the Philadelphia Congregation Mikve Israel, and is spoken of by Isaac Leeser as late Reader of the Richmond congregation in 1829.²⁴⁹

NORTH CAROLINA.

In North Carolina we find²⁵⁰ that Jacob Mordecai was Master of Johnston Caswell Lodge, No. 10, of Warrenton, in 1797, 1798, and 1799, and is noted as a member in 1801. An account of him has been written by Gratz Mordecai.²⁵¹

Jacob Gaster and Jacob Hartman, two names possibly Jewish, appear as members of Pansophia Lodge, No. 25, 1797 to 1799. Gaster was a member of the House of Commons for Moore County, North Carolina, between 1796 and 1815, and of the Senate in 1806 and 1812.²⁵²

²⁴⁹ See Isaac Leeser, *The Jews and the Mosaic Law*, Preface, Note.

²⁵⁰ *Procs. of the Grand Lodge of N. C.*, 1797-1814.

²⁵¹ *Publications of the American Jewish Historical Society*, No. 6, p. 39. His son, Samuel Mordecai, was the author of *Richmond in By-gone Days*, cited in treating of Virginia. Jacob Mordecai seems to have been in New York in December, 1784, being then noted as a purchaser of forfeited lands of loyalists, belonging to James DeLancey (*Id.*, No. 10, p. 164), and also in 1786 when his name appears in the New York City directory for that year as vendue and commission merchant, 22 Wall Street.

²⁵² John H. Wheeler, *Historical Sketches of North Carolina*, Phila., 1851, Vol. I, p. 273.

Zachariah Hart was a member of Davie Glasgow Lodge, No. 26, Glasgow County, in 1798 and 1799. In the latter year the spelling of the name is Harte.

Abraham Isaacs was a member of St. Tammany Lodge, No. 30, of Wilmington, in 1798. In 1799 he is noted as A. M. Isaacs, Senior Warden.

Aaron Lazarus and M. Levy were also members of St. Tammany Lodge, No. 30, in 1803, J. M. Levy in 1807, and Aaron L. Gomez and Philip Benjamin in 1813 and probably before.

Aaron Lazarus is mentioned as one of the earliest Hebrews to reach Wilmington and as one of the first directors of the Wilmington & Weldon Railroad Company. He was born in Charleston in 1777 and died at Richmond in 1841.²⁵³

Benjamin Jacobs was Tiler in that lodge in 1799, and in 1803 is noted as Junior Warden of St. John's Lodge, No. 1, of Wilmington.

Joseph Jacobs was a member of St. John's Lodge, No. 1, in 1803, Senior Warden in 1807, and still a member in 1812.

Jacob Henry, in 1807, was a member of Taylor Lodge, No. 48, Beaufort County. He was a member of the House of Commons of North Carolina, for Carteret County, in 1808 and 1809. His seat was sought to be vacated on the ground that he "denied the divine authority of the New Testament," but on his appeal to the House he successfully defended his right to it.²⁵⁴

Henry, in 1812, was also a member of St. John's Lodge, No. 3, of Newbern. Other members of that lodge were Abraham Cutten, 1797 to 1799, Samuel Hart and Jacob Sabiston.²⁵⁵

Simon Nathan is not recorded as active in North Carolina, for which State he was, as already noted under Pennsylvania, appointed Deputy Inspector General in 1781.

²⁵³ Markens, *The Hebrews in America*, p. 113.

²⁵⁴ Wheeler's *Historical Sketches of North Carolina*, pp. 74-76. *Publications of the American Jewish Historical Society*, No. 16, article by Leon Hühner.

²⁵⁵ *Procs. Gr. L. of N. C.*, 1797-1814.

SOUTH CAROLINA.

Our earliest reference to a Jewish Mason in South Carolina is to Isaac Da Costa, already referred to. In 1753 he was a member of King Solomon's Lodge, of Charleston, and in 1759 its Treasurer.²⁵⁶

A Sublime Lodge of Perfection was organized by him in Charleston in February, 1783, he being then Deputy Inspector General of Masonry under appointment from Moses M. Hays. At that meeting Moses C. Levy received the degree of Royal Select Master, and was still a member in 1827.²⁵⁷ Da Costa was a merchant and old resident of Charleston, and for years Reader of the Jewish congregation of that city. In 1781, owing to the British occupancy of Charleston,²⁵⁸ he went to Philadelphia and became one of the original members of the Mikve Israel Congregation of that city in 1782.²⁵⁹ In 1783 he returned to Charleston, where he died in November of that year.²⁶⁰ Of him, as of Joseph M. Myers, it was said²⁶¹ that it was fortunate for Masonry that both were Israelites and well-educated men.

On Da Costa's death, Joseph M. Myers was appointed as his successor by Moses M. Hays, thus becoming Deputy Inspector General of Masonry for South Carolina. Reference to him has already been made under Pennsylvania, Maryland, and Virginia.

Myers established a Grand Council of Princes of Jerusalem in Charleston on February 20, 1788.²⁶² With Barend M.

²⁵⁶ See B. A. Elzas, *The Jews of South Carolina*, p. 36.

²⁵⁷ R. F. Gould, *History of Freemasonry, supra*, Vol. IV, p. 663; A. G. Mackey, *History of Freemasonry in S. C.*, p. 182; Mackey and Singleton, *History of Freemasonry*, Vol. VII, p. 1846.

²⁵⁸ Elzas, *The Jews of South Carolina*, Pamphlet II, pp. 5-6.

²⁵⁹ Morais, *The Jews of Philadelphia*, p. 15.

²⁶⁰ Elzas, *supra*.

²⁶¹ John Dove, *History of the Grand Lodge of Virginia*, p. 59.

²⁶² *Procs. Supreme Council, A. & A. S. R., Nor. Jur.*, reprint, 1781-1862, p. 6; Mackey and Singleton, *supra*, Vol. VII, p. 1843;

Spitzer, Deputy for Georgia, and Abraham Forst, Deputy for Virginia, he installed the officers. The Rite in South Carolina was only worked at Charleston.²⁶³ Myers shortly afterwards removed from Charleston, and resided at various times at Norfolk, Richmond, and Baltimore, and about 1795 left the country for Europe.²⁶⁴ His name, with Abraham Alexander, Moses Eleazer, and Marcus Lazarus, is mentioned in 1780 in a petition offering allegiance to his Majesty's person and government.²⁶⁵ On August 21, 1791, we find that he delivered an excellent discourse at Charleston at the synagogue in support of a plan for a non-sectarian orphan asylum to be erected by the city.²⁶⁶

Abraham Jacobs, in 1787, was Master of King Solomon's Lodge, of Charleston, and in that year received various degrees in the Sublime Lodge of Perfection up to the Royal Arch. His certificate is signed by Abraham Sasportas, as Grand Master of Ceremonies of the Grand Lodge of Perfection, Knight of the East and Prince of Jerusalem, Prince Mason and Knight of the Sun. It is also signed by Joseph Da Costa, Grand Elect, Perfect and Sublime Mason, Knight of the East and Sublime Grand Secretary. Jacobs afterwards resided in Kingston, Jamaica, and in 1790 was there made a Knight of the Sun at a Consistory presided over by Moses Cohen, who, as already stated, was a Knight of the Sun at the meeting of the Lodge of Perfection in Philadelphia in 1781, and Abraham Forst, already referred to, both acting as Deputy Inspectors General. His certificate as Knight of the Sun is

E. T. Carson, in Yourston edition of R. F. Gould's *History of Freemasonry*, Vol. IV., p. 633.

²⁶³ Mackey and Singleton, *supra*, p. 1846; Mackey, *History of Freemasonry in S. C.*, p. 483.

²⁶⁴ Mackey, *ibid.*

²⁶⁵ *So. Car. Gazette*, Sept. 21, 1780, cited in Elzas' *Jews of South Carolina*, Pamphlet III, p. 19.

²⁶⁶ *Charleston Year Book*, for 1883, p. 306.

signed by Moses Cohen, and also by A. M. Bonito as Keeper of the Seals *pro tem.*, and Jacob Delion as Grand Secretary *pro tem.* Jacobs left Kingston for Georgia in 1790, his certificate giving him authority to promote the interests of the craft there.²⁶⁷ We shall meet him again in that State. He has already been noted under New York.

Barend (or Barnard) M. Spitzer who had been commissioned by Moses M. Hays, June 25, 1781, seems to have commissioned Moses Cohen as Deputy Inspector General in January, 1784, and Cohen commissioned Hyman Isaac Long as Deputy Inspector General January 11, 1795.²⁶⁸ Spitzer was a resident of Charleston between 1770 and 1782,²⁶⁹ a member of the Mikve Israel Congregation of Philadelphia in 1782,²⁷⁰ and was again in Charleston in 1784, when he left for the West Indies.²⁷¹ He died in 1796.²⁷²

Hyman Isaac Long, on March 13, 1796, constituted a Grand Consistory of Sublime Princes of the Royal Secret in the hall of La Candeur Lodge, No. 12, of Charleston.²⁷³ He has already been mentioned under New York and Virginia. Israel Myers, from 1788 to 1802, was Grand Tiler of the Grand Lodge of Ancient York Masons, and Alexander Alexander was Secretary from 1788 to 1800.²⁷⁴

²⁶⁷ Register of Abraham Jacobs, Document No. 15, p. 103, in Folger, *supra*.

²⁶⁸ *Statutes and Regulations, &c., of the A. & A. S. R.*, prepared by the Supreme Council, 33d Degree of the U. S. A., McCoy & Sickles, N. Y., 1862.

²⁶⁹ Elzas, *The Jews of South Carolina*, Pamphlet II, p. 3.

²⁷⁰ Morais, *The Jews of Phila.*, p. 15.

²⁷¹ Elzas, *supra*.

²⁷² Robert Folger, *The Ancient and Accepted Scottish Rite*, 2d ed., 1881, p. 38.

²⁷³ Mackey, *History of Freemasonry in S. C.*, p. 496.

²⁷⁴ *Ibid.*, p. 5; and *Ahiman Rezon*, by Frederick Dalcho, Charleston, 1807. It is doubtful that Alexander was a Jew.

Masonry and the synagogue were connected in 1793 at the laying of the corner-stone of the new synagogue of the Beth Elohim Congregation on September 14 of that year.²⁷⁵ The committee of arrangements consisted of Daniel Hart, Gershom Cohen, and Moses C. Levy. The ceremony, according to the glowing report of this committee to the vestry, "was conducted by the rules and regulations of the ancient and honorable fraternity of Freemasons."²⁷⁶

The building was completed in 1794, and at the consecration in that year Governor William Moultrie and numerous civil and military dignitaries were present. It may be inferred, in the absence of records, that Governor Moultrie was a Mason, as a near kinsman of his, Dr. James Moultrie, was prominent in the Order in South Carolina, being one of the Sovereign Grand Inspectors General for that State on the establishment of the Supreme Council for the Southern Jurisdiction in 1801, and a Mason for many years before. Reference will now be made to this Council, which has played an important part in the history of Masonry, and which, at its organization, included a number of Jews.

The Supreme Council of the 33d Degree of the Ancient and Accepted Scottish Rite of Freemasonry, said to be the first Supreme Council known, and superseding all previous analogous organizations, being, it is also said, a transformation of the former Rite of Perfection or Ancient Accepted Rite, was

²⁷⁵ Nathaniel Levin, "The Congregation Beth Elohim," *Charleston Year Book*, 1883, p. 307.

²⁷⁶ A. E. Frankland, "Fragments of History," *American Jews' Annual for 1889*, p. 17. The eight marble stones were laid by the following members of the congregation: Israel Joseph, Philip Hart, Lyon Moses, Isaac Moses, Emanuel Abrahams, Mark Tongues, Hart Moses, and Abraham Moses, all of whom, judging from the account, and in the absence of Masonic records of the time, may have been Masons. (*Charleston Year Book*, 1883, pp. 306-307. Cf. Markens, *supra*, p. 55.) Isaac Moses we have seen to be one in New York.

organized at Charleston, on May 30, 1801, by John Mitchell, Frederick Dalcho, Emanuel DeLaMotta, Abraham Alexander, Major T. B. Bowen, and Israel Delieben. A list exists of the officers composing this Council in 1802, and also of the officers and members of the different sections or divisions of the degrees of the Scottish Rite in that year.²⁷⁷

Many Jewish names appear in this list, as also many non-Jewish, prominent in South Carolina affairs. The list gives the officers and members in 1802 of (1) the Sublime Grand Lodge of Perfection in South Carolina, which had been established in 1783; (2) of the Council of the Princes of Jerusalem in South Carolina; (3) of the Sovereign Chapter of the Rose-Croix de Heroden, or Heredom, in South Carolina; (4) of the Grand Consistory of Princes of the Royal Secret in South Carolina; and (5) of the Supreme Council of Grand Inspectors General of the 33d Degree in South Carolina. It also gives the age, occupation, and nativity of the officers and members, in 1802, of the Grand Lodge of Perfection which had been established in Charleston in 1783.

The Jewish names have here been arranged in alphabetical order, giving to each his rank. The titles will be better understood by reference to what has been said of the degrees in treating of Massachusetts.

Abraham Alexander, Grand Secretary of the Sovereign Chapter of Rose-Croix; K. D. in the Grand Council of the Princes of Jerusalem; Grand Secretary of the Grand Consistory of Princes of the Royal Secret; and Illustrious Secretary General of the H. Empire, in the Supreme Council of Grand Inspectors General of the 33d Degree.

William Alexander, native of Charleston, factor, aged 26 years, Secret Master, in the Sublime Grand Lodge of Perfection.

Isaac Canter, native of Santa Croix, factor, aged 33 years, Knight of the East, in the Sublime Grand Lodge of Perfection.

Emanuel Cantor, native of Santa Croix, merchant, aged 30 years, Intimate Secretary, in the Sublime Grand Lodge of Perfection.

Emanuel DeLaMotta, native of Santa Croix, commission merchant and auctioneer, aged 42 years, K. H.-P. R. S., Sovereign Grand Inspector General of the 33d Degree and Illustrious Treas-

²⁷⁷ Mackey and Singleton, *supra*, Vol. VII, pp. 1820, 1821 *et seq.*

urer General of the H. Empire, in the Sublime Grand Lodge of Perfection; Grand Treasurer of the Sovereign Chapter of the Rose-Croix de Heredom; Grand Treasurer of the Grand Consistory of Princes of Jerusalem; and Illustrious Treasurer General of the H. Empire in the Supreme Council of Grand Inspectors General of the 33d Degree.

Jacob Deleon, native of Jamaica, commission merchant and auctioneer, aged 38 years, Intendant of the Building, in the Sublime Grand Lodge of Perfection.

Israel Delieben, native of Bohemia, commission merchant, aged 60 years, K. H.-P. R. S., Sovereign Grand Inspector General of the 33d Degree; Grand Treasurer of the Grand Council of Princes of Jerusalem; Keeper of the Seals and Archives of the Grand Consistory of Princes of the Royal Secret; and Sovereign Grand Inspector General of the Supreme Council of Grand Inspectors General of the 33d Degree.

Morris Goldsmith, native of London, merchant, aged 21 years, Secret Master, in the Sublime Grand Lodge of Perfection.

Solomon Harby, native of London, commission merchant and auctioneer, aged 40 years, K. H.-P. R. S., in the Sublime Grand Lodge of Perfection; Grand Orator and Keeper of the Seals of the Grand Council of Princes of Jerusalem; and member of the Grand Consistory of Princes of the Royal Secret.

Moses Michael Hays [spelled Hayes], native of [place blank], merchant, of Boston, K. H.-P. R. S., honorary member in the Sublime Grand Lodge of Perfection.

David Labat, native of Hamburg, storekeeper, aged 42 years, member of the Sublime Grand Lodge of Perfection.

Moses C. Levy, member of the Grand Consistory of Princes of the Royal Secret, and Sovereign Grand Inspector General in the Supreme Council of Grand Inspectors General of the 33d Degree.

Samuel Myers, native of New York, merchant, of Virginia, aged 43 years, K. H.-P. R. S., honorary member, in the Sublime Grand Lodge of Perfection.

Abraham Sasportas, native of Bordeaux, merchant, aged 56 years, Knight of the Sun, in the Sublime Grand Lodge of Perfection.

Others in the list, Dr. Frederick Dalcho, Dr. Isaac Auld, and John Mitchell, who were claimed to have been Jews, are known not to have been of that race.²⁷⁸

²⁷⁸ Pike's *Historical Inquiry*.

Abraham Alexander's nativity and age are not given in the list. He is said to have been a South Carolinian, and there was some question as to whether he was a Jew.²⁷⁹

William Alexander's history is not known. He is noted as a native of Charleston, and was probably a son of Abraham Alexander, Sr., or brother of the other Abraham Alexander.

Isaac Canter and William Cantor were both members of the Congregation Beth Elohim.²⁸⁰

Emanuel DeLaMotta was Master, in 1803, of Eagle Mark Lodge, No. 1, of Charleston, and in 1806, 1807, and 1809 was Master of Friendship Lodge, No. 9, of the same city.²⁸¹

²⁷⁹ Pike's *Historical Inquiry*, pp. 133, 196. Jacob C. Levy, a son of Moses C. Levy, of whom information was requested, said that he remembered Abraham Alexander, who was by birth an Englishman and a calligraphist of the first order, and that he was Secretary of the Collector of the Custom House in Charleston, his son, of the same name, residing in 1872 at Atlanta, Georgia. There were two persons of the name of Abraham Alexander in Charleston at the time. (B. A. Elzas, *The Old Jewish Cemeteries of Charleston*, 1903.) One of them, Abraham Alexander, Sr., was, according to the epitaph on his tombstone (*ibid.*) a native of London, and died in 1816, aged 73 years. He was also Minister of the Beth Elohim Congregation from 1765 to 1790. (*The Charleston Year Book*, for 1883, p. 315.) The other Abraham Alexander is noted (Elzas, *supra*) as a native of London, also, who died in 1844, aged 73 years. This would make him about 31 in 1802. Both were probably connected with the Masonic fraternity, and the latter was probably the calligraphist and secretary of the Supreme Council. Another Alexander, John J., was Grand Master in South Carolina in 1836 and 1837 (Albert G. Mackey, *Ahiman Rezon, &c., of S. C.*, 1852, p. 179), but it is doubtful that he was a Jew.

²⁸⁰ Elzas, *History of the Beth Elohim Congregation*.

²⁸¹ Mackey's *History of F. in S. C.*, p. 511. *The Freemason's Vocal Assistant and Register of the Lodges of Masons in South Carolina and Georgia*, Charleston S. C., 1807. At N. Y. Historical Society Library. When the Supreme Grand Council for the Northern Jurisdiction was formed in New York on August 5,

He was born November 2, 1760, and died May 17, 1821, according to the epitaph on his tombstone, which states only the day of his death, and says he was aged 60 years, 6 months and 15 days.²⁸²

DeLaMotta's family fled from Spain to avoid persecution, and branches of the old stock settled in Savannah and Charleston, having rescued sufficient of their former fortune to render them free from want. Emanuel devoted himself to Jewish literature and Masonic study. One of his sons was Dr. Jacob DeLaMotta, of Charleston, at one time a surgeon in the United States Army and afterwards a practicing physician in Charleston.²⁸³ Emanuel was a resident of Charleston between 1770 and 1782.²⁸⁴ In 1790 he seems to have been at Savannah, being then described as one of the incorporators of the Congregation Mikve Israel there.²⁸⁵

Jacob Deleon was a distinguished officer of the War of the Revolution, serving as Captain on the staff of General De-

1813, he was one of its founders, as special deputy-representative and member of the Supreme Council at Charleston (Mackey and Singleton, *supra*, Vol. VII, p. 1873), and, as already appears under New York, was its head at its organization.

²⁸² Elzas, *The Old Jewish Cemeteries of Charleston*, 1903. These dates are given differently by Nathaniel Levin, in Pike's *Historical Inquiry*, where it is said that DeLaMotta was born January 5, 1761, and died May 15, 1821. The epitaph says of him: "The noblest endowments of man were his: united to a respectable character which he sustained with undeviating rectitude. Strict, yet unbigoted in his faith—liberal, yet unostentatious in his charities—dignified, yet assuasive in his manners—he merited the eulogy pronounced of being truly a good man. This tomb is erected by his bereaved widow and eight children."

²⁸³ Pike, *Historical Inquiry*. Statement by Nathaniel Levin.

²⁸⁴ Elzas, *The Jews of South Carolina*, Pamphlet III, p. 4.

²⁸⁵ A. E. Frankland, "Fragments of History," *American Jews' Annual*, for 1889, p. 10. Nathaniel Levin says of him (Pike's *Historical Inquiry*, p. 201) that he served his country in the War of the Revolution and in the War of 1812, and rose from the ranks to a military position of honor and trust.

Kalb.²⁸⁶ His name has been mentioned in connection with Benjamin Nones, under Pennsylvania, as assisting in carrying DeKalb from the battle field when mortally wounded.

Deleon appears to have been at Kingston, Jamaica, in November, 1790, being then noted as Grand Secretary *pro tem.* in the Grand Sublime Lodge of Perfection, and one of the signers, with Moses Cohen and Abraham Bonito, of a patent, already referred to, to Abraham Jacobs, as Knight of the Sun, in the Lodge of Perfection.²⁸⁷ He was a member of the Beth Elohim Congregation.


Israel Delieben was a member of the Beth Elohim Congregation of Charleston in 1800.²⁸⁸ He was born in Prague, Bohemia, in 1740, and emigrated to the United States in 1770, settling in Charleston, where he engaged in mercantile pursuits. He died January 28, 1807, and was buried²⁸⁹ in the Charleston cemetery.²⁹⁰

Morris Goldsmith was a member of the Beth Elohim Congregation of Charleston in 1810.²⁹¹ In that year he also appears to have been a member of Lodge No. 46, of Spartanburg.²⁹² He was one of the committee on correspondence of the Grand Lodge between 1809 and 1814, and was quite active in relation to the proposed union of the two Grand Lodges then existing. He was Secretary of the Grand Lodge.

²⁸⁶ Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 51.

²⁸⁷ Register of Abraham Jacobs, Doc. 15, p. 103, in Folger, *supra*.

²⁸⁸ Elzas, *History of the Beth Elohim Congregation*.

²⁸⁹ At the head of his tombstone the following symbol was engraved:  See Nathaniel Levin, in Pike's *Historical In-*

quiry, p. 204, who there says of him that he served his country in the War of the Revolution, and rose from the ranks to military positions of honor and trust.

²⁹⁰ Elzas, *The Old Jewish Cemeteries of Charleston*.

²⁹¹ Elzas, *History*, *supra*.

²⁹² *Procs. Grand Lodge of S. C.*, for 1810.

Solomon Harby, in 1803, was Junior Warden of Eagle Mark Lodge, No. 1, of Charleston.²⁹³ Markens²⁹⁴ says that Harby's father had been Lapidary to the Emperor of Morocco, and that his son was Isaac Harby, a well-known author.

David Labat was a member of Beth Elohim Congregation in 1800.²⁹⁵

Moses C. Levy has already been mentioned as one of the committee of arrangements at the laying, in 1793, of the corner-stone of the Beth Elohim synagogue building, and reference was made to the fact that the ceremony was conducted in accordance with Masonic rules and regulations. He was President of the congregation in 1791, and was remarkable for his piety and learning.²⁹⁶

Samuel Myers, of the Lodge of Perfection, has been described under Virginia.

Abraham Sasportas was a member of the Beth Elohim Congregation in 1810.²⁹⁷ He was a member of the Philadelphia Congregation Mikve Israel in 1782.²⁹⁸ In 1788 he was in Charleston, and with Joseph Da Costa signed a commission

²⁹³ Mackey, *History of Freemasonry in S. C.*, p. 510.

²⁹⁴ *The Hebrews in America*, p. 58.

²⁹⁵ Elzas, *supra*.

²⁹⁶ *The Charleston Year Book*, for 1883, p. 315. An account of him written in 1872 by his son, Jacob C. Levy, of Savannah, then in his 84th year, is to be found in Pike's *Historical Inquiry*, in a statement obtained by Nathaniel Levin, 32d Degree. See also B. A. Elzas, *The Jews of South Carolina*, Phila., 1905.

His tombstone in the Charleston Cemetery has the following inscription (Pike, *supra*):

Sacred to the Memory of MOSES CLAVA LEVY, who died on the 5th Nissan, 5999 [corresponding to March 20, 1839]. Nearly Ninety Years old, a Native of Poland, and for 54 Years an Inhabitant of this City. He was a Kind Husband, a Fond Parent, a Firm Friend, an Indulgent Master, Incorruptible in Integrity, Sincere in Piety, and Unostentatious in Charity.

²⁹⁷ Elzas, *History of the Congregation Beth Elohim*.

²⁹⁸ Morais, *The Jews of Phila.*, p. 16, and Rosenbach, *supra*.

to Abraham Jacobs in connection with his work as a Mason,²⁹⁹ signing as Grand Master of Ceremonies of the Lodge of Perfection, K. of E., P. of J., P. M. and Sovereign Knight of the Sun.

Eleazer Elizer, who has been mentioned under Rhode Island, is noted as an officer of the Grand Council of Princes of Jerusalem in 1801, viz., S. G. S., K. H., P. R. S.,³⁰⁰ and also in the same year as having been appointed Sublime Grand Warden, K. H. and P. R. S., and signing himself Sublime Grand Secretary.³⁰¹

Leaving the Supreme Council, we find the following officers of lodges in 1807, mentioned in a Masonic publication:³⁰²

Lodge No. 3, meeting at Charleston: Solomon Nathan, Senior Warden.

Lodge No. 9 (Friendship), a York Mason Lodge, meeting at Charleston: Emanuel DeLaMotta, Master; Samuel Hyams, Senior Warden; Samuel Jacobs, Junior Warden; and David Mordecai, Treasurer.

Lodge No. 10, meeting at Columbia: Zachariah Philips, Senior Warden.

Lodge No. 39, meeting at Coosauhatchie: Benjamin H. Mark, Tyler.

Sublime Grand Lodge: Israel Delieben, Hospitalier Brother; Isaac Canter, Secretary, and David Labat, Tyler.

Sublime Grand Council: Emanuel DeLaMotta, Treasurer; A. Alexander, Secretary.

From information furnished through the courtesy of Mr. Isaac Markens and his Charleston correspondent, obtained from an old Charleston directory, it appears that in 1806 the

²⁹⁹ Register of Abraham Jacobs, Doc. 15, in Folger, p. 103.

³⁰⁰ *Proceedings of the Supreme Council, A. & A. S. R., Nor. Juris.*, reprint, 1781-1862; *Proceedings*, for 1813, pp. 38 and 40.

³⁰¹ *Official Bulletin of the Supreme Council, 33d Degree, A. & A. S. R., Sov. Jur.*, Vol. VIII, 1888, p. 722.

³⁰² *The Freemason's Vocal Assistant and Register of the Lodges of Masons in South Carolina and Georgia*, Charleston, S. C., 1807. At N. Y. Historical Society.

Jewish officers of the Sublime Grand Lodge and of the Supreme Council were the same as have just been mentioned for 1807, and that of Friendship Lodge, No. 9, the officers in 1806 were E. DeLaMotta, Master; David Brandon, Senior Warden; Samuel Hyams, Junior Warden; Ch. Moise, Treasurer, and M. L. Henry, Secretary, and that of La Réunion Française, No. 41, a French Masonic lodge, David Labat was Treasurer.

Through the same source it has been learned that in the minutes of LaCandeur Lodge, written in French, and now at the Home of the Temple, in Washington, D. C., the following Jewish names are entered among the visiting Masons in 1798:

Abraham Alexander, Moses Alexander, Isaac Canter, Emil Canter, E. DeLaMotta, Abraham Depass, Myer Derkheim, Hyman Harris, Jacob Harris, Emil Jones, and Benjamin Melhado.³⁰³

Elsewhere, Jacob Lazarus, in 1809, is noted as a member of Lodge No. 10, of Ancient York Masons, held at Columbia.³⁰⁴

Jacob DeLaMotta, the eldest son of Emanuel DeLaMotta, is noted³⁰⁵ as a member of Friendship Lodge, No. 9, of Charleston, in 1809, and Samuel Hyams as Junior Warden. Myer Moses was Master of the lodge in 1810 and 1819. He was a member of the Legislature in 1810.³⁰⁶

GEORGIA.

In Georgia, Solomon's Lodge, No. 1, of Savannah, was regularly organized in 1735, though work had been done before by its members. Governor Oglethorpe, who is said to

³⁰³ Myer Derkheim is noted as having died August 2, 1810, aged 70. He was buried in Philadelphia. *Publications of the American Jewish Historical Society*, No. 6, p. 109.

³⁰⁴ *Procs. of the Gr. L. of Ancient York Masons*, for 1809.

³⁰⁵ *Proceedings of the Grand Lodge of S. C.*, 1809.

³⁰⁶ *Publications of the American Jewish Historical Society*, No. 12, p. 163.

have been a Mason in England before coming to Georgia, was one of its founders. That lodge occupied a prominent place among the corporate bodies of Savannah in its early history, and was recognized officially on more than one occasion. Governor Henry Ellis, Royal Governor of the Province of Georgia, in his account to the home government of his reception on his arrival in Savannah, in 1758, mentioned the Masonic fraternity as one of the distinguished bodies that received him.³⁰⁷ Dr. Herbert Friedenwald³⁰⁸ called attention to the fact that in the Library of Congress is to be found a part of the minutes of a Masonic lodge of the period of 1756-1757, which shows that Daniel, David, and Moses Nunes, and Abraham Sarzedas were then members of the lodge (which no doubt was Solomon's Lodge), and that Daniel and Moses Nunes are therein referred to as having been admitted as Masons in Georgia in 1733-1734, and that David Nunes and Abraham Sarzedas were among those who participated in the address of welcome to Governor Ellis.^{308a}

Oglethorpe's friendly reception of the Jews in 1733, on their arrival in Georgia from England, has been noted by historians.³⁰⁹

Why may not imagination trace one of the causes of this friendly reception to the recognition by Oglethorpe, through Masonic signs, of members of the craft among the new ar-

³⁰⁷ *The Old Lodge. Freemasonry in Georgia in the Days of the Colony. A Brief History of Solomon's Lodge, from 1735 to 1782.* Address by J. H. Estill, Dec. 17, 1885, at 150th anniversary of the lodge.

³⁰⁸ *Publications of the American Jewish Historical Society*, No. 8, p. 147.

^{308a} These minutes have also been examined by the writer. Though the name of the lodge does not appear in the incomplete record, the lodge must have been Solomon's, as that was the only lodge in Savannah, Georgia, in 1756-1757 and before.

³⁰⁹ *Publications of the American Jewish Historical Society*, No. 10, pp. 71-72.

rivals, and thus attribute, in part, his consideration for them afterwards to the brotherly sentiments created by their connection with the Order of which he himself was one?

That there is a reasonable presumption that Jewish Freemasons were among the arrivals from England in 1733 can be maintained in all seriousness. Gould³¹⁰ refers to a meeting of the Grand Lodge of England in 1733, at which the Deputy Grand Master "recommended the new Colony of Georgia in North America to the benevolence of the particular Lodges."

A probable connection exists between a Jewish member of one of these lodges and one of the first Jewish arrivals in Georgia, the names being somewhat similar. This appears from a reference to an initiation in London in 1732, reading in part as follows:

"In the presence of several brethren of distinction, as well Jews as Christians, Mr. Edward Rose was admitted to the fraternity by Mr. Daniel Delvalle, an eminent Jew, the Master, Captain Wilmot, etc."

Among those to whom land was allotted in Georgia with others of the first arrivals from London was Isaac DeVal, a Jew.³¹¹

David Nunes is stated to have held the office of Waiter for the Port of Savannah in March, 1765, and Moses Nunes that of Searcher of the same port, 1768-1774.³¹²

³¹⁰ Gould, *History of Freemasonry*, 1st Amer. edition, Vol. IV, p. 407.

³¹¹ See Clifford P. MacCalla, *Early Newspaper Accounts of Freemasonry in Pennsylvania, England, etc.*, Phila., 1886, and *The Keystone*, Sept. 26, 1885, citing *Pennsylvania Gazette*, No. 225, March 15-22, 1732-1733.—News from London, Sept. 23, 1732. See *Publications of the American Jewish Historical Society*, No. 10, pp. 78-79, and No. 17, p. 170. The resemblance between the two names Delvalle and DeVal is striking.

³¹² *Publications of the American Jewish Historical Society*, No. 3, p. 150; No. 10, pp. 92-93.

The Sheftalls were also members of Solomon's Lodge. They are thus referred to by the historian of that lodge: ³¹³

During the War of Independence, the lodge was well represented in the patriot army. We find on its list, soon after the close of that struggle, the names of Stephens, Jackson, Houston, Stirk, the Habershams, the Sheftalls . . . and others. ³¹⁴

Abraham Jacobs has already been mentioned under New York and South Carolina. He was also in Augusta and Savannah in 1792 and 1796, and was then active in initiating Masons in those cities, but no Jewish names are found in his record for those years. In 1799 and 1800 he was Master of Forsythe Lodge in Augusta. He was again in Savannah in 1801 and 1802. In 1801 he attended a meeting of the Sublime Lodge of Perfection in that city, and his record shows that among those initiated were Isaac Franks, Dr. Moses Sheftall, Jacob Cunes, John Cackles, Myer Durham, and James Simpson. ³¹⁵

Isaac Franks, according to the record, received degrees up to Prince of Rose-Croix; Myer Durham up to Provost and Judge, which is the 7th Degree; Dr. Moses Sheftall, Elect of Fifteen, which is the 10th Degree. Jacob Cunes was appointed Grand Tiler in the Grand Lodge of Perfection.

³¹³ J. H. Estill, *supra*.

³¹⁴ Mordecai Sheftall and his son Sheftall Sheftall, both of whom served on the American side during the Revolution, are specifically mentioned elsewhere as such members. *Publications of the American Jewish Historical Society*, No. 17, p. 185. Levi Sheftall, a brother of Mordecai, was also no doubt a member. The address, signed by him as President of the Hebrew Congregation of Savannah, to Washington in 1790, was presented by Gen. James Jackson, the Mason above referred to, who was Grand Master in Georgia. *Id.*, and No. 3, p. 88. See Rosenbach, *supra*, p. 16.

³¹⁵ Register of Abraham Jacobs, Document No. 15, in Folger, p. 92. The name Myer Durham is probably an error in writing for Myer Derkheim, already referred to as a visitor at a Charleston lodge.

Emanuel DeLaMotta, as a member of the Supreme Council at Charleston, visited Savannah in 1801 and attended a meeting of the lodge, being then described as K. H., P. of the R. S., which is the 32d Degree.

In 1802 a meeting was held at the house of Jacobs to receive a warrant and constitution from the Grand Council of Princes of Jerusalem in Charleston, for the establishment of a like Council in Savannah, with the following officers: Abraham Jacobs, Sublime Grand Master; James Simpson, Sublime Grand Warden; Isaac Franks, Sublime Grand Treasurer; Moses Sheftall, Sublime Grand Junior Warden, and John Cackles, Grand Master of Ceremonies.³¹⁶

Moses Sheftall was a member of the Legislature, and also had been a Judge of the County Court.³¹⁷

Other records of Jews in Georgia lodges before 1810 are not accessible here. The names of a few Masons appearing at later dates, but no doubt initiated before, may be noted. In the Grand Lodge of Georgia, Jacob Cunes, who has just been mentioned, was Grand Tiler in 1807, and also in 1812.³¹⁸ Robert Isaac, in 1818, was Grand Treasurer of the Grand Lodge. His name is spelled Isaacs in 1813 and 1814, when he was Senior Grand Warden. S. M. Mordecai appears as Grand Tiler from 1813 to 1816, Isaac DeLyon as Grand Steward in 1818, Jacob DeLaMotta as Grand Secretary in 1820 and 1821, and A. DeLyon as Grand Pursuivant in the same years.

In other States the records do not give any Jewish names among Masons before 1810, nearly all the records commencing after that date.

³¹⁶ Register of Abraham Jacobs, *supra*.

³¹⁷ *Publications of the American Jewish Historical Society*, No. 12, p. 163.

³¹⁸ W. S. Rockwell, *Ahiman Rezon of Grand Lodge of Georgia, and History of Freemasonry in Georgia*, Savannah, Ga., 1859.

The reference in the quotation at the beginning of this paper to a member of the Jewish race as Grand Master in Louisiana, has, through the kindness of an inquiry by Mr. Isaac Markens, been found to relate to Lucien Hermann, who was Grand Master in 1849. He is said, however, to have departed from the faith.

A consideration of what has been said herein shows the probability of Jews having been the first to introduce Masonry into the Colonies, and that the period of their greatest activity as Masons in the early history of the Republic was between 1780 and 1810. The Jews described in this paper were men of parts and character, and distinguished in the early American annals of their people. Their connection with the Order was no doubt of benefit to their coreligionists, as it was to themselves, and brought them into relations with many not of their race, prominent in the official and civil life of the country, who were also members of the fraternity. Nearly all were members of the Hebrew congregations in the cities where they resided. Though it is not maintained that because they were Masons they arranged during 1790 for the addresses of their various congregations to Washington, yet the facts presented herein may very well be considered in support of a theory that their connection with the Order made them feel doubly desirous to join in the welcome to the head of the nation, who like themselves was a Mason. The singular fact stands out that in Newport the Jewish Master of the Masonic Lodge delivered, on behalf of his lodge, the first Masonic address to Washington as President, at the same time that he delivered his address on behalf of his congregation, and that many members of the Hebrew congregations in New York, Philadelphia, Richmond, Charleston, and Savannah which likewise addressed Washington were also Masons. Many of the Jewish Masons of whom an account has been given were also soldiers in the Revolution and probably met Wash-

ington and exchanged Masonic greetings with him. Some of them, as shown, were aides-de-camp on his staff. Many of them held public office.

The number of Jews here in our early history was comparatively small. Aside from the reference to them in Rhode Island in the seventeenth century, we saw in the foregoing pages, taken from printed accounts which other sources will undoubtedly amplify, that they were already connected with the Order soon after its revival here about 1727, and before the Revolution. Among these, we found the well-known names of Daniel and Moses Nunes in 1733-1734, and David Nunes and Abraham Sarzedas in 1757, in Georgia; Isaac Da Costa in 1753, in South Carolina; Jonas Phillips and Aaron Hart in 1760, Moses M. Hays in 1768, and Myer Myers and Isaac Moses in 1769, in New York; Moses Isaacs and Isaac Isaacs in 1760, David Lopez in 1762, Jacob Isaacs and Moses Lopez in 1763, and Isaac Elizer in 1765, in Rhode Island; Solomon Pinto and Ralph Isaacs in 1762, and Benjamin Isaacs in 1765, in Connecticut; Isaac Solomon in 1762 and Abraham Franks in 1772, in Pennsylvania; Daniel Barnett in 1765 and Jacob Hart in 1773, in Maryland; and Hezekiah Levy, before 1771, in Virginia. After the Revolution we saw the names become more numerous. A few of the prominent among these, in addition to all those still to be mentioned, were Solomon Etting, Isaac Franks, Michael Gratz, Jacob Henry, Benjamin Nones, the Sheftalls, Haym Salomon, Joseph Darmstadt, Marcus Elcan, Hyman Marks, Jacob Mordecai, Joshua Moses, John Moss, Levy Nathan and Benjamin Wolfe. Among Grand Masters we found Moses M. Hays, in Massachusetts, 1788-1792; Moses Seixas, in Rhode Island, 1802-1809; and Solomon Jacobs, in Virginia, 1810-1813. A number were Grand Treasurers and held other prominent positions in the Grand Lodge. Many were Masters or held some office in the lodge. In the early history of the Scottish Rite branch of the

Order in Rhode Island, New York, Pennsylvania, Virginia, South Carolina, and Georgia we saw them as the leading and apparently controlling figures, among these being Moses M. Hays, Moses Seixas, Isaac Da Costa, Solomon Bush, Abraham Forst, Samuel Myers, Joseph M. Myers, Barnard M. Spitzer, Simon Nathan, Benjamin Seixas, Hyman Isaac Long, Abraham Jacobs, Emanuel DeLaMotta, Israel Delieben, Jacob De Leon, Moses C. Levy, Sampson Simson, Joel Hart, Mordecai Myers, and Moses Levi Maduro Peixotto.

SUPPLEMENTAL NOTE.—In all the lack of early Masonic records it is of interest to note, as bearing upon the claim of Hughan, referred to at pages 12 and 14, *supra*, that Israelites were unlikely to have patronized the Order in the seventeenth century, that a reference appears, by a well-known Masonic authority of the eighteenth century, to a prominent Jew of the seventeenth as a "brother." Lawrence Dermott, in his *Ahiman Rezon*, second edition, London, 1764, p. xxxiv, speaks of Rabbi Jacob Jehudah Leon, of Amsterdam (who was surnamed Templo from his construction of a finely executed model of Solomon's Temple), as "the learned Hebrewist, architect and brother," and says that he saw in 1759 the original design of the Masonic coat of arms, now used by the Grand Lodge of England, made by Leon, which design Dermott described in his book. Cf. *The Jewish Encyclopedia*, title *Leon*, Vol. VIII, p. 2, and *Transactions of the Jewish Historical Society of England*, Vol. 2, p. 156. Leon was in England prior to 1678 and was a colleague of the Dutch Rabbi Menasseh ben Israel who was also in England prior to 1658. The latter was a colleague of Rabbi Isaac Aboab, of Amsterdam, referred to by Gould in his narrative, though the authority for Gould's reference is not known. Hughan himself apparently recognized Leon as connected with the fraternity by presenting to the Grand Lodge of New York for its Collection of Masonic Antiquities, catalogued in 1905, photo-gravures, referred to by Dermott in his *Ahiman Rezon*, of a portrait of Rabbi Leon, made in 1641, and of illustrations of a model of Solomon's Temple designed by the Rabbi. See Nos. 62 and 63, of Printed Books, described in the catalogue of that Collection. Cf. further as to Leon and Dermott, *Ars Quatuor Coronatorum*, Vol. XII-XIII, pp. 150 *et seq.*

